

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Ecclesiastical Affairs.

DANGERS FROM DISESTABLISHMENT.

A LETTER on Disestablishment, which we publish on another page, offers a curious illustration of the opinion of the Nonconformist intellect held by the Evangelical party in the Church of England, and of the methods esteemed the likeliest for operating on that intellect. When the Dean of Westminster wishes to frighten the Dissenters out of their political beliefs and enterprises, he draws the picture of a great number of Churches and parties, all fighting intemperately together like the combatants in an Irish row, and he tells them the only security against such a *mêlée* lies in maintaining that union of Church and State which gives control over all manner of hierarchies to the Temporal Power. When the Oxford men wish to disgust us with our policy, they say they wish we only knew how our Liberal allies speak of us behind our backs, and how much we are hated by respectable people. When the Archbishop of Canterbury wishes to frighten the Nonconformists, he tells them that the country, once escaped from Parliamentary control over its orthodoxy, will rush violently down a steep place into an abyss of "Unitarianism" or infidelity. When the Archbishop of Dublin, or Lord Shaftesbury, or the *Record* wish to arrest the adherents of the Liberation Society, and to stay them in the prosecution of their schemes, they menace them with awful danger on the side of Romanism. They bring out the Great Red Dragon, with seven heads and ten horns, and set him roaring at the Dissenters, opening his flaming jaws, and gnashing his vast iron teeth, while they cry aloud—"There, down that frightful throat, you will all go—all you Dissenters, if you succeed in breaking down the Protestant Establishment of England." Thus argues the gentleman whose "Thoughts," as he pleasantly terms his observations, have led us to this recital. The idea seems to be that one-third of the English clergy are already Romanisers, and that once disestablished, and set free with their life interests secured, they will achieve the Roman conquest of England and the destruction of the Dissenters.

We can assure our Evangelical friends and well-wishers that the Nonconformists are not likely to be seduced from their steadfast purpose by the exhibition of this Bogy. We think,

moreover, we can suggest several reassuring considerations to the Evangelical party, and to all others who are concerned for our future welfare.

The evils wrought by Romanism, as by all other systems which have acted as persecutors in the name of religion, may be divided into two parts, the political and the spiritual. So far as the political mischief is concerned it has been brought about by that very alliance of Church and State which the Evangelical Party wishes to preserve. A general persecution of Nonconformity by Romanists extending to the suppression of their public worship and the profession of their faith, could occur only when Romanism wielded all the forces of the State.

When you have removed out of the reach of all parties the prize of power for which they formerly contended, you have reduced this danger to a *minimum*. Hierarchies are not very dangerous when you have clipped their wings, pared their talons, and drawn their teeth. The talons and teeth have mostly been supplied from the armoury of the State. When there is no further alliance between the two, when the State stands forth as the common Sovereign of all, of the weak as well as the strong, the only party armed with power, set for the common defence of all against all, you have brought society as nearly as possible into a permanent equilibrium. It is the pernicious principle of ascendancy which is the cause of the mischief. Anglicans have been so long accustomed to this unjust ascendancy that they cannot even think clearly of a state of things in which there shall be no ascendancy remaining. They continually speak as if a Protestant ascendancy would be succeeded by a Roman Catholic ascendancy. If Protestants do their duty there cannot possibly be such an issue. A policy which by its very terms deprives Romanism and all other religions of State aid, and which delivers the State itself from the pernicious influence of an Established Church, cannot result in arming Rome with a persecuting power. Every Church united with the State has persecuted its Dissenters most cruelly, pre-eminently the Anglican, and our present endeavour is to put it out of the power of that or any other religious community to wield the arm of the State against its neighbours. If, then, one third of the English clergy are Romanisers in disguise, and are thirsting for the blood of the Nonconformists, the safest plan would be to hasten the separation of Church and State, so that these furious zealots may not be tempted to persecute the unfortunate Dissenters. The only chance they will ever have of so doing is while the Establishment continues, and therefore the sooner we put an end to this the better for the Evangelical party and for the seceders.

If we add a few sentences on the spiritual evils wrought by Romanism, it will be only to say that they will be most effectually counteracted by a free and honest Protestantism. The experiment of an Established Protestantism has been now fairly tried, the result being a clergy of whom "one third are Romanisers," and another third latitudinarians. Neither the strictness of verbal tests, nor the ingenuity of Tudor compromises, has prevented the catastrophe which is before our eyes, and which

occasions the lamentations of the Evangelical body. The Evangelical party themselves led the way in breaking down the fragile barrier of subscription. For generations they set at naught the literal meaning of the sacramental formularies, and at last when strong enough they obtained a legal decision from the Privy Council which gave a sort of public sanction to their procedure. The precedent was not lost upon others. The Broad Churchmen soon broke through in other directions the frail web of the standards, and achieved a still greater triumph for the flag of "liberal Theology." Mr. Voysey is the latest monument of their valour and skill. The Romanising priests in their recent excesses, have but followed two bad examples set them by their predecessors in license, till at length clerical subscription in England has become the scandal of Christendom, and awaits the hand of Parliamentary justice and honesty to remove it. The moral interests of England demand a speedy riddance of the baneful spectacle of three parties, wide as the poles asunder in thought and faith, alike signing in their "plain grammatical sense" the same standards, under conditions which are nothing better than a legalised discipline in equivocation. Let then the Evangelical party, the original offenders, lead the way towards a reconstitution of the national conscience, by assisting in breaking up the political system which demands so fearful a sacrifice of clerical consistency.

There needs be no fear for the interests of any Protestantism worthy of the name when the Establishment is taken away. Let men return to the Christianity of the earliest age, and commend it to the world by a spirit answerable to its benignant aims, and there will be no reason to apprehend that the country will become a fiery furnace, in which the advocates of such a Christianity cannot live. The best friend of Papal Romanism is a fierce, malignant, hot-headed Protestant. The best friend of true Christianity is one who desires to do justice to all men, including the Romanists themselves.

ECCLIASTICAL NOTES.

THE extent to which the theory of an Established Church in England has changed since the present Church was established is shown by the very remarkable paper which was read at Sion College last week by Sir John Coleridge. Our readers will find the substance of this paper in another column, and he will discover from it that, while it was considered at one period the mission of an Established Church to promote, or rather enforce, identity of religious thought, it is now considered that its mission is to promote diversity of religious thought. Sir John Coleridge, in an address characterised by great candour and by a most admirable spirit, pointedly stated that the old theory that the Church was established to teach religious truth had, in practice, passed away, and could not now be vindicated. But what is the alternative? The speaker referred the alternative, to use his own language, to "the course of events." He did not consciously adopt Pope's aphorism that "Whatever is, is right," but he unconsciously adopted it. He believes in an Established Church, but the only Established Church that he believes in is one whose doctrines and forms shall be "settled for us, from time to time, by Parliament." We could hardly have supposed that Sir John Coleridge could have been driven to such a defence of the Establishment principle. It will be

seen, however, how, in the second conclusion to which, as he stated, his principles led, he defined what a Church Establishment of the present age should be. The gist of this definition is contained in the sentence that "An Established Church in a free country must represent the religious opinion of the country, and if religious opinion in that country be various, the Church must include great variety of opinion." We are contented, this week, to call attention to this remarkable address, simply adding that, to us, Sir John Coleridge seems to write, in every sentence, the doom of the Established Church in England.

A greater contrast to Sir John Coleridge's address could scarcely be imagined than that presented by the proceedings of the annual meeting of Evangelical clergy held at Islington last week. The chairman of this meeting, the Rev. Daniel Wilson, held that the Evangelical party were the only party who were efficiently and successfully carrying out the principles of the Established Church. The Rev. E. Garbett followed the chairman, and in reference to the dangerous tendencies of the times, remarked that reformation must be accomplished, not by sermons or speeches or the press, but by the direct contact of mind with mind. Now, is this a principle of the Established Church? If it be not, is Mr. Garbett a consistent member of the Evangelical party? The foundation principle of the Established Church is that the best way of making men religious is not to bring mind into contact with mind, but to make an Act of Parliament to enforce conduct. "Mind in contact with mind"! Does Mr. Garbett forget the canons of his own Church? When the canons, which Mr. Garbett has solemnly promised to obey, were made, a man was punished for having a mind. We need not say that this punishment is inflicted to the present day; not in the old manner, by formal excommunication of bell and candle, but by the still more effective excommunication of social ostracism.

We are not alone in our difficulty with respect to education. Our friends across the Pacific are fighting now, just the same battle that we are about to fight. In New South Wales there is an unsectarian Public Schools Act in operation, which the sacerdotal zealots of the Roman Catholic and Protestant Episcopalian Churches are endeavouring by every means to get cancelled. The Sydney correspondent of the *Times* thus sketches the situation:—

The Roman Catholics are intensely opposed to the Public Schools Act. They feel that its influence is to fuse all sections of the Church, to throw down the sectarian distinctions they would set up, and to dry up the streams of bitterness that emerge from a denominational system of education, in which the religious animosities of the adult world form a large part of the instruction communicated by the schoolmaster to the children; and consequently they oppose it might and main. It is clearly inimical to the influence of the clergy, and they know it. The Roman Catholic laity, when left to themselves, and as a matter of experience, are in favour of national and secular instruction; but what can they do, holding the views they do of the power of the priest over the penal discipline of the next world, if he threatens to leave them at the last hour to face death without the prophylactic offices of the Church? The Roman Catholic priesthood are banded against this Act, and are determined to effect its amendment, if not its overthrow. Their aim, of course, is to act through the constituencies upon the Parliament for this purpose; and the Protestant party, aware of the attempt to thrust back the wheels of progress, make it an essential that the members they support shall go to Parliament pledged to maintain the Public Schools Act in its integrity. Even here, however, the parties are not clear, for a large portion of the Protestant party—a considerable section of the Church of England party—with that inherent love of priestly domination which is inseparable from all forms of religion by law established, and, therefore, in this instance is inherited and not yet outgrown, support the Roman Catholics in clamouring for a return to the denominational system of education. On the whole, however, this is an election cry; and the election will turn pretty generally on a religious question—the Robertson Ministry being supposed to have sold themselves to the Roman Catholic powers, the Martin-Parkes party, in opposition, being regarded as the champions of liberty of conscience and all those institutions which are conducive to it.

We find in this what we find in England, and even Ireland, that the laity, when left to themselves, are in favour of an unsectarian system; but in Roman Catholics and Protestant Episcopalians, "the inherent love of priestly domination" by the priests—not by the people—comes into contact with every liberal and patriotic endeavour. We have no fear of that love getting a predominant power in the colonies, for its strength is lessening even here. It is our business to see that it receives, on every legitimate occasion, a blow that may assist in its extermination. Priestly domination has been the power which has kept back Christianity and education and knowledge from the people, and it is time that it received, in England at least, its final overthrow.

We are rejoiced to learn, from the *Methodist Recorder*, that the description which Mr. Forster recently gave of the state of feeling which he believed to exist in the nation upon the education question, "is undoubtedly applicable to the Metho-

dist body, in which men are not so wedded to one particular way of establishing an efficient system of national elementary education that they would allow themselves to prefer that it should not be reached rather than that it should be reached by a particular mode." We are informed in another article, that "the Romanists want denominational education in every grade of society. They insist upon its being maintained in primary schools." Really, is this fair? Have the old resolutions of the Methodist Conference upon the subject of education been repealed, or have they not? What are the trust-deeds and what the regulations of Methodist day-schools? Are they not as sectarian and denominational as anything can be? There they are, and until they are repealed or cancelled our Methodist contemporaries have no right to fling a stone at any denominational Romanist. The Romanist is doing what the Wesleyan has done—the best, not for the nation, but for his sect.

It has already been stated, in some journals, that a new Burials Bill will be brought into Parliament next Session. Mr. G. Hadfield, with advancing age, has been glad to relinquish the conduct of a measure which will demand much time and attention, to a younger member of the House of Commons. Mr. Osborne Morgan will, therefore, with his consent, take it in charge. The details of the Bill are, we believe, not yet fully settled, and it would be premature to put them before the public. We can say, however, that, being, as it will be, a national and unsectarian measure, it is likely to receive the hearty support of all Nonconformist bodies.

MR. MIALI, M.P., ON THE LIBERATION MOVEMENT.

On Thursday evening, Mr. Miall, M.P., addressed a public meeting held in the Public Hall, Rochdale, in connection with the Rochdale Young Men's Auxiliary to the Liberation Society. Mr. James Ashworth, the president of the auxiliary, was in the chair, and among the gentlemen on the platform were Mr. T. B. Potter, M.P., the Mayor (Mr. Willans), Mr. Thomas Bright, Mr. John Petrie and others. The hall was crowded to overflowing, and Mr. Miall upon entering met with an enthusiastic reception.

The CHAIRMAN said he hailed with pride and delight—and he had no doubt he expressed the feeling of the meeting—the presence of the member for Bradford—(cheers)—once their own honoured representative—(loud cheers)—and undoubtedly the foremost champion of the principles of the Liberation Society. (Cheers.) Mr. Miall had spent the best part of his life in the cause of civil and religious freedom, and had not toiled fruitlessly. By his pen and his voice he had done much to instruct the people in the principles of his cause; and it had been permitted to him to take part in the first great legislative enactment accomplishing the important purposes and objects of his life. (Cheers.)

The Rev. S. CHAPMAN (Baptist) moved—

That this meeting congratulate Mr. Miall upon his return to Parliament, regarding with unmingled satisfaction his presence in the House of Commons, and trusts that he may be long spared to exert his great influence in promoting the objects of the Liberation Society. He said they were glad to congratulate Mr. Miall, although it was congratulating him upon a large increase of work to a man who was already hard worked, and a considerable increase of responsibility to a man who never treated any responsibility lightly. It was congratulating him upon a long series of late hours, of heavy labour, and constant anxiety; and yet there was one consideration that outweighed all these, and they did heartily congratulate Mr. Miall, because they believed that in his return to Parliament he entered upon that stage which was the best in the world for the prosecution of those labours to which he had devoted nearly the whole of his life. (Cheers.) It seemed to him, also, that the electors of Rochdale were very much to be congratulated upon the fact that Mr. Miall was now member for Bradford. (Hear, hear.) Much as they rejoiced in having for their representative such a champion of civil and religious liberty as Mr. Potter, yet in conversation with many electors and non-electors he had been continually reminded that there had been just one little drop of bitterness in their full cup of rejoicing when they had thought of the past, and remembered that Mr. Miall had no seat in Parliament. But now that Mr. Miall had been returned as member for Bradford they could very well congratulate the electors of Rochdale and the electors of Bradford together in that they had as their representatives in Parliament two of the foremost champions of civil and religious liberty that the world contained. (Cheers.) Mr. JOHN PETRIE seconded the motion.

Mr. T. B. POTTER, M.P., supported the motion, and said the return of Mr. Miall had not been a matter of congratulation to the electors of Bradford and Rochdale merely, but it had been a matter of congratulation to the House of Commons itself. (Cheers.) He had frequently heard the opinion expressed in that House, by men holding very different views, that without Mr. Miall, the representative man of Nonconformity, in that House, the House was not complete. (Cheers.) He knew full well the

debt which they owed to Mr. Miall; he knew how he had toiled in times different from these: and he was not sure even now whether the measures which had been carried during the last session of Parliament had not almost been an astonishment to him. As Church-rates had gone, so the Irish Church had gone; and he hoped, trusted, and believed that it would not be long before the Church Establishment in England went—(cheers)—and also the Church Establishment in Scotland, which was rotten to the core. (Cheers.) These measures might be carried, and he believed soon; and he was inclined to think that the strong arm of the Liberation Society would not be needed so much as it had been—(Hear, hear)—for public opinion was ripening on this question; and he was very much mistaken if a large number in the Church itself did not recognise the fact that it was to the interest of the Church to be separated from the State. As to Mr. Miall, he could only regret that he occupied the position which that gentleman once occupied, and he believed the people of Rochdale had made but a poor exchange. (Cheers.)

The motion having been unanimously adopted,

Mr. MIALI, M.P., rose to respond, and was received with loud and prolonged cheering. The hon. gentleman said: It is now very nearly thirteen years ago since I took my departure from the railway-station at Rochdale as a rejected candidate—("Hear, hear," and laughter),—rejected, I thought at the time, and I have not since altered my opinion, not by the free choice of the constituency as it then existed—(cheers)—but in consequence, perhaps, of an accidental misunderstanding of parties here, and partly in consequence of a tolerably free use, by somebody—(Hear, hear)—of the power of the purse. (Cheers.) I have never been into this town since; but I am delighted again to be amongst old friends. (Cheers.) All the general features of this hall, and, I may say, of this audience, seem to be familiar to me; and, although I cannot say that I have come home again, still I have come where I feel at home. (Cheers.) I cannot help remembering that, through what I call my accidental separation from the constituency at Rochdale, you were represented by one of the foremost men of the age, the late Richard Cobden—(Hear, hear); and following him, and up to the present time, you are and have been represented by a reformer than whom there is no one that I know who is more thorough, earnest, sincere, and energetic in carrying out the professions which he makes. (Cheers.) I have come to you by the invitation of a committee—I hardly know what committee—but a committee that gave me, at all events, an excuse for coming—(Hear, hear);—and I wanted to come (Cheers, and a voice: "We're proud to see you.") I wanted to have a word or two with you upon themes in which I think we are all of us equally interested; and I wanted, if possible, to show, that on my part there was not only no feeling against the constituency of Rochdale for the little accident that had occurred, but, on the contrary, that now that I have obtained, as it were, a permanent settlement elsewhere—(Hear, hear)—I can look back upon past scenes and past associations without the slightest feeling of irritation, and with an earnest desire once more, metaphorically, to shake hands with you and greet you in the name of liberty and truth. (Cheers.) Because the Rochdale constituency—and I say it in the presence of your member—is a constituency to have represented which I feel to be a ground of honest pride—(Hear, hear)—and for any man, whatever may be his powers, to represent that constituency in the House of Commons, I think it may be to him a source of the deepest satisfaction, as I am sure that if he only does his duty honestly to his constituency, his constituency will always most honestly do their duty in regard to him. ("Hear, hear," and cheers.) I have to speak to you upon an old topic—a topic upon which I despair of casting any new light; but if you please we will have a few moments' communion one with another, upon subjects that are, I hope, equally interesting to us all, and I will endeavour, through your medium, to speak to the public mind upon matters that are coming before the Legislature for decision within a few years, in such a way as, if they will but listen, will, I think, in some measure, tend to obviate those prejudices with which they have hitherto approached those subjects, and prove to them that the course we are taking, if not the very best course that can be taken for them and for ourselves, is at all events a course which has been dictated by motives of the highest honour and the sincerest charity to all men. (Hear, hear.) Now the resolution to which you have just given your assent expresses the trust that I may be long spared to exert my influence in promoting the principles of the Liberation Society. I am almost sorry that the resolution was cast in that shape. It has an appearance of technicality that I should like to have seen it divested of. As far as the Liberation Society is concerned, don't let me be misunderstood for one moment. There have been members of Parliament who have ridden into their place by the influence of the Liberation Society who are ashamed of the name of that society as soon as they obtain the point which they had aimed at. (Hear, hear.) I am not one of those. (Cheers.) I am by no means ashamed of my connection with the Liberation Society—no more than I should be ashamed of my connection with my son. (Hear, hear.) I was, if I may so say, the founder of the Liberation Society. (Hear, hear.) I have worked it from the beginning until now—(Hear, hear)—and I have no reason whatever to complain of the instrumentality of that

association as an inadequate expression of the wishes and the power that we can bring to bear upon the objects that it contemplates; but it is not the Liberation Society as a society, it is the principle of religious equality as a principle that I care about. (Hear, hear.) If that is diffused over the whole kingdom, the machinery may be taken to pieces and cast to the winds as soon as possible for anything that I care. We do not wish, in fact, that there should be any necessity for the Liberation Society any longer than our wishes can extend to. In fact, we should be glad to-morrow if the Liberation Society were dead, supposing that its object were accomplished. (Hear, hear.) Well, what is its object? I need hardly tell you. In the very plainest terms, it is this, that every man should pay in his temporal things for the spiritual instruction that he receives from other men—that every man, in fact, should pay his own parson (Hear, hear.) Now that is the simple object of the Liberation Society,—that no man should be forced to pay any other man's parson, and that no Church should be maintained by national funds, because national funds are contributed to by the whole nation, but those who belong to the Church Establishment are only a part of the nation. In the name, therefore, of mere simple justice, we ask that no payment should be demanded by the State in support of religion, because it is impossible for the State to make that demand without either violating the principles of justice or trampling upon the sacredness of truth. (Hear, hear.) This is not merely a theory; it is a practical matter of the highest importance. People sometimes ask me, "What do you want? What is it that you do want? You have got rid of Church-rates; you have got rid of every species of persecution; you are placed, civilly speaking, in a position of equality with other members of the nation; why is it that you want to overthrow that which has been a great instrument for good in this country?" Now, I don't look at the matter precisely in that light; I should put it thus:—What is it that the nation wants?—because, after all, the Established Church is an instrument used by the nation for national purposes. What is it that the nation wants that could not be better furnished without that instrument than with it? Is it religion that it wants? Well, but true religion can only be furnished by those who have religion, and who attempt to promote it from religious motives. The mere quartering down of men here, there, and everywhere else, according to the division of parishes, for the purpose of teaching the religion of the Gospel, is not the proper mode of accomplishing the end which we have in view, or which the nation has in view. There some persons who are vain enough to suppose that they are up to every kind of work, and Parliament undoubtedly is vain enough to suppose that it can regulate to some extent even the religious interests of the kingdom. It can do nothing of the kind. It can create machinery, but it can put no spirit into that machinery—(Hear, hear);—it can locate parsons all over the country in beautiful proportion to the spiritual wants of the country; but, as the old proverb says, "One man may take a horse to the trough, but a hundred can't make him drink." So it is with regard to religious influences. Any one power may arrange machinery, but no power can command the success which the mere arrangement of machinery is intended to promote. And the reason is that there is such a great difference between that which is temporal and that which is spiritual, that Parliament is perfectly well qualified to do whatever is required to be done for the expansion and extension and establishment of our civil position, but Parliament cannot, nor can any compulsory method whatever, succeed in establishing a religious machinery to convey religious influence unless the machinery itself originates in the influence which is given through it. Well, we do not believe in this. Now, look at Wales. I shall not point you to the case of Ireland, because Ireland is out of the question, happily. (Hear, hear.) Look at the history of Wales. There you have the Church of England established. I need hardly tell you who know the history of Wales that some eighty or ninety years ago the Principality was merged in the deepest moral and spiritual darkness. It had an Establishment, and the Establishment was asleep. It had an Establishment, and of what kind do you think it was? The ministers of that Establishment, and the bishops of that Establishment, were sent to preside over flocks without even knowing the language of the country—(Hear, hear),—or being required to know the language; they never preached, they never read prayers in the language of the country; until some of the ministers themselves were so struck with the foul impiety of their occupying a position with which they were so tremendously trifling, that they acted almost as missionaries in a savage and heathen land, and these men, although they were in the Church, as soon as they began to show a proof of spiritual life and power in preaching to the people, and getting hold of their attention—these very men were cast out of the Church as enemies of the Church. Well, what has been the consequence? The whole of Wales has been evangelised by the efforts of those who are not in the Establishment. (Hear, hear.) And do you know what that means? I will tell you: it means this. In the first place, there is less crime, probably, in Wales than in any other country of equal population. And, in the second place, there is more attention to religious duties, and more interest in religious subjects, in Wales, though they are very poor people, and though they have not the benefit of preaching from the Establishment in their own tongue;—there is more real deep interest in religious things in Wales than anywhere else. Why, the miners, who go down into the mines and eat their dinner there,

and have an hour for doing it, almost always spend their time during that dinner-hour in discussing the sermon which they have heard on the previous Sunday. That has been done by the evangelising energy of those who are not ministers or members of the Establishment. In fact the Church of Wales consists of the gentry of Wales, and nobody, or scarcely anybody else. The same state of things exists in Cornwall. Yet people forsooth were found who talk about the Establishment being the poor man's Church, forsooth. The support of the Church is furnished by national property, and generally speaking the poor man is excluded from the benefit of the Church. He does not go to the church. He does not understand what is preached there. Nothing whatever is conducted in such a way as to bring home the truths of the Gospel to the poor man. It is an upper middle-class Church, and nobody pays anything for his religion there. If they were to leave each man to pay his own parson, without support on the part of the State, they would do him a great deal more good than harm. In the first place, he would have a deal more liberty—(Hear, hear),—as was seen in the Irish Church, for no sooner was it disendowed than the laity went forward and took their places, and exercised all their influence and intelligence to control the clerical party, who, supposing themselves to be the Church, had taken no notice whatever of the large body of the laity. If the same thing was done in this country, what would be the result? My belief is, that if they could only put the Church on its right footing—that is, put it upon its merits, let its fortune be according to its exertions and its deserts—so far from what men call sects being at all benefited thereby, the sects, as sects, would be almost drained, because there would be a large accession of members in the Church of England. (Hear, hear.) It is not theologically that we differ from the Church of England. We only differ from it ecclesiastically, in its position of favouritism, and in its assuming to use the power of the State where the influence of religion ought to be exclusively resorted to. Five years ago I could not have spoken in a very sanguine manner of the prospects of success. I should then have come to the conclusion that we had at least fifty years' work before us before we could thoroughly accomplish the end we had in view; but matters are now changing. We have been thirty years engaged in seed-sowing over the length and breadth of the land; and up to the time that Mr. Gladstone came forward to clear from his path the Church-rate question, in order that he might take up the abolition of the Irish Church, we could not point to any visible result of progress. But all at once the obstacles gave way. Mr. Gladstone declared himself, I will not say a convert to the principles of the Liberation Society, but he was, at all events, an instrument for carrying into effect their objects; and the conversion of those who were antagonistic to them was marvellous. The rapidity with which men came over to their principles was all but miraculous. The whole tone of society became altered, showing that in point of fact society had been saturated beforehand with right influences and right principles; and as soon as ever the mere superficial skin of society was torn aside, the real impulses, thoughts, and convictions of society came out and declared themselves unequivocally in favour of disendowment and disestablishment of the Irish Church. What difference is there in principle between the Irish Church and the English Church? If it is unjust for a minority to establish their religion over a majority, so it is unjust for a majority to establish their religion over a minority. If it is wrong for ten men to say to one man, "You shall do this," so it is wrong for one man to say to ten, "You shall do this." In point of fact, a Church Establishment is founded upon the consideration that the Government is the best judge of truth, and that the Government is armed with power by the Divine Being in order that it might exert that power on behalf of truth. I (Mr. Miall) contend that the power of truth is in itself; that it can only be spread by the exertions of those who believe in it; that it is only by the lives, the charity, benevolence, self-denial, faith and hope of those who have the truth that others can be brought within the range and influence of it; and that no law which says to a man, "you shall believe," and far less any law which says to a man, "you shall pay whether you believe or not," can really promote religious aims. (Applause.) And I believe that society has begun to see this. The general change of public opinion is wonderful since I was last in Rochdale. I cannot tell you exactly what course will be pursued in reference to these questions next session; but I suppose we shall have, in the first place, and that without much difficulty, the abolition of religious tests in the universities. (Applause.) Next, I hope a measure will be brought forward for the opening of churchyards to the ministrations of all persons. (Hear, hear.) The question as to the Established Church in Wales will also be brought forward and discussed, though probably it will not be settled next session. I believe that the whole tendency of affairs, all over the civilised globe, is towards the distinct separation of the temporal from the spiritual, at all events so far as institutions are concerned. In Spain, Austria, Italy, France, Roumania, and in almost every country in Western Europe, there is a great wave of intellectual force going on as it were over the mind of the nations, and teaching them that Christianity has hitherto been held by priestism as a means of slavery to the people, instead of a means of liberty and progress; that it is not Christianity that has failed—for the principles of Christianity were the principles of freedom—but that priestcraft and kingcraft have so manipulated Christian principles, true and

beautiful as they are, as to make them the instruments to put the opinions of men under the influence—the restricting, misguiding, and depraving influence—of what we might call the sacerdotal spirit. (Applause.) With Providence working in our favour, with all the tendencies of minds in Europe setting in towards one direction, we may very fairly anticipate that the end will be, as we believed, the triumph of the truth of the Gospel over the wicked ingenuity of men to frustrate the good of the Gospel. (Applause.)

A resolution, moved by Mr. Alderman TAYLOR, expressing approval of the objects of the Liberation Society, was adopted, and a vote of thanks to the chairman brought the proceedings to a close.

YOUNG MEN'S CONFERENCE AT BLOOMSBURY CHAPEL.

The London Young Men's Committee in Connection with the Liberation Society held the second conference of the present season at Bloomsbury Chapel on the evening of Tuesday, January 18th, when, in the absence of the Rev. Dr. Brock, the chair was taken by Mr. S. R. Pattison. The CHAIRMAN briefly congratulated the young men of London on the great advance of public sentiment with regard to the connection between Church and State. He then explained the object of the present meeting, and called on Mr. J. Firth Bottomley to open the conference by reading a paper on "Church Establishments: how far are they consistent with Scripture, with reason, and with justice?"

Mr. BOTTOMLEY commenced his address by a rapid review of the recent controversy on the subject of the Irish Church, and of the circumstances that had led to the disestablishment and disendowment of that ancient institution. It was the advancing intelligence of the age that had precipitated the crisis. Gradually the mind of a great nation had become inspired with the resolve to shake itself free from a traditional policy, and to bring its national character and conduct more into accord with modern progress, and with the principles of reason and justice; and as one of the results of the Irish Church debate it would be found that the vast wave of conviction had sapped to its very foundation the whole fabric of Church Establishments. The speaker then glanced at the various arguments that were urged in favour of the union of Church and State. In dealing with the proposition that a State-Church provided a religion for all, and that an Establishment was requisite to train the people in religion, he remarked that it could not be denied that State-Churchism had had a fair trial. But had it trained the people in vital religion? It was established in Ireland. Had it succeeded there? Had it succeeded in France, or in Spain, or in Italy? On the contrary, had it not fostered indifference and infidelity? In answer to the objections that ministers would not be sustained without State support, he alluded to the case of Wales, where, though the people were comparatively poor, and were under the baleful shadow of an Establishment, no less a sum than 300,000*l.* was raised last year for the maintenance of teachers of religion; to the Free Church of Scotland, whose princely liberality was known to all the churches; to the energy put forth by the renovated Church in Ireland, to which with all sincerity he wished God-speed; and to the United States, where something like five millions sterling were annually subscribed for the sustentation of its ministers alone. To the assertion that it was the duty of a Government to provide religious instruction for the people, he replied, that if such an obligation did exist it existed everywhere. It was equally incident to the Government of England, of Spain, of Turkey, and of Japan. According to this theory, in England the Government provides a religion for its people, having the Thirty-nine Articles for its text-book. In Spain, it decrees the believers in those articles to be heretics, and persecutes them for the greater glory of another faith, also righteously established. In Turkey, the Churches in England and Spain are regarded as equally false, and the religion of Mohammed is supported by the State; whilst in Japan, the faith of all the three is utterly ignored, and believers neither in our Lord nor in Mohammed bow down to idols, the work of men's hands. But if it be the duty of a Government to establish religion, have we any safeguard that truth will be established? Have we in our own members of Parliament any guarantee whatever for sound religious judgment? And have we not seen, in our own day, men of irreligious life adjudicating on the doctrines of the English Church? We have not space to follow the lecturer in his argument on the essential difference between the Mosaic and the Christian dispensations, on the flourishing condition of the Church before its establishment by Constantine the Great, or on the evils that result to both the Church and the State from their ill-assorted union. He then enlarged upon the lack of discipline arising from the absence of authority in the rulers of a Church supported by the State. The will of the State is the only charter a bishop need possess, and, even when appointed, an English bishop has but very little real power. He is bound to ordain the nominee of the patron of a living, and, except in very flagrant cases of misconduct or heresy, he cannot punish the offender. A prosecution may be carried through the Consistorial Court, the Court of Arches, and, finally, the Judicial Committee of the Privy Council, and may entail enormous expense, with perhaps a result of one year's suspension in case of misconduct, or a judgment in matters of doctrine that does not command the respect of the majority of Churchmen. Besides, the advancement of a pastor largely depends

on his political opinions, and the change that has come over the Church, from its original condition of simplicity, may be indicated by the titles of its officers, such as "prelates," or *prælati*, people preferred before others; "rectors," *rectores*, or rulers, and masters; perhaps the most expressive being "incumbent," a man who is *incumbens*, lying on a parish: too often, alas! to its great discomfort. Now, all this infringes personal liberty, opens the door to persecution, and not only weakens the moral sensibility, but hinders the religious development of the members of the Church. Thus, under State-Churchism, men are compelled to support the teachers of doctrines which they abhor, teachers who, if not aided by their own congregations, ought to be willing to minister with their own hands unto their necessities. The heathen of Guiana and the Hindoos of India are taxed to support English Churchmen, and for more than a thousand years Englishmen have paid tithes to maintain a Church the faith of which has repeatedly been changed. Surely, pagan Rome was not more unjust when she taxed her colonies to support the worship of her false gods! And now the cry for separation may be heard from the Establishment itself. The judgment of the Committee of the Privy Council in the Colenso and Mackonochie cases, and more recently the appointment of Dr. Temple to the see of Exeter, have driven High Churchmen into a camp where we fear the truth of the principles we have been advocating would never have forced them. After fighting all their lives, like the Archdeacon of Taunton, for the union, they seem to have suddenly come over to us, and to have discovered, as if it were a new truth, what intellectual Nonconformity, and profound thinkers, and historical students have been for centuries proclaiming. And is not this separation a thing to be hoped and wished and prayed for? Is it not true that while preferences on religious grounds are sanctioned by the State, the Churches cannot work harmoniously together? that misconception and ill-will have been engendered where all ought to be charity and peace? and that the life of the Church has been too much the life of the noisy disputant, and too little the life of the Christ-like spirit? So long as the members of the household of faith live in discord, how shall Christian truth have free course and be glorified? So long as Churchmen revile Dissent, so long as Dissent rails at the Church, so long must religious intelligence be slow and Christian progress tardy. May we not hope that a vital change in these things will be the issue of this great controversy; that instead of giving time and talent to the spread of sectarian views and the promotion of sectional interests, Christian men may unitedly devote themselves to the general advancement of the whole Church of Christ: that Church in which varying creeds and differing sects should be as waves, moving the surface only, of the great ocean of doctrinal belief? Surely, if such a result were achieved, we might fairly hope to see the universal Church—purged from the superstitions of the past, and cleared from the mists of the present—present herself in a holier guise to an expectant world; come forth pure and undefiled as a bride adorned for her husband, and realise the magnificent destiny mirrored by the wisest of the men of old, when he said, "Thy going forth shall be as the morning: thou art fair as the moon, clear as the sun, and terrible as an army with banners!"

The CHAIRMAN then invited full and free expression of opinion on the subject of discussion, and a gentleman in the body of the room opened the debate by saying, that though he was not a Dissenter, he had no objection to the separation of the Church from the State. He did not think the Church would lose by disestablishment, but he was not quite sure that Dissent would gain. While expressing the gratification he had felt with the lecturer's able and exhaustive treatment of the question, he felt bound to say that he could not agree with him in the high eulogium he had passed upon the institutions of America. Rowdism and Catholicism to a large extent prevailed, nor did he think that the religious life of the United States was such as to commend the Free Church principle. He also thought that the Establishment afforded greater facilities for the study of Divinity than were presented by the Churches unconnected with the State; and that our sacred literature had been greatly enriched by the profound learning of the ministers of the Church of England. In conclusion, he advised the members of the Liberation Society to discuss this question less in the character of Dissenters, and more in the character of Englishmen.

A GENTLEMAN, whose name we did not catch, observed, that though he was once a Churchman, he was now a Dissenter; but he did not approve of meddling with the Church. The members of the Establishment should be allowed to settle their own disputes and manage their own affairs. The interference of Dissenters created a spirit of antagonism, which prevented both ministers and people from working together with unity and harmony for the promotion of common objects of a Christian character; and these dissensions acted prejudicially upon the minds of those whom both alike desired to profit and to save. To these objections,

Mr. H. M. BOMPAS urged that it would be wrong for him, as a citizen, to give his sanction to injustice in any of our social institutions; that if he thought the national establishment of any sect was an infringement of the principles of justice, he was bound by the most solemn obligations to protest against it, and to exercise his power as a member of the State in voting for those representatives who would carry out his strong convictions in removing one of the most flagrant evils in connection with the Church. Besides, he felt on higher grounds that the system of State ap-

pointment of the ministers, and State authority in deciding on the doctrines of the Church, was so anomalous as to be indefensible. In no other department of the Government would such a state of things be tolerated for a moment. What should we think of selecting our statesmen, our judges, or our officers in the army or navy on the principle adopted in the constitution of the Privy Council? The greater number of the members of the Judicial Committee were lawyers, not divines; they had no special aptitude for the decision of matters of belief; and it was impossible that earnest members of the Church could accept their judgments with confidence or with respect. But while the Church is supported by the State, the jurisdiction of the State is one of the conditions which are absolute if not inevitable.

Mr. JOHN TEMPLETON then made some remarks with reference to the statement of a previous speaker, that "rowdism and Catholicism were increasing in America," and proved by a statistical return lately published in the *Liberator* that the latter at least was incorrect; for instead of "the Roman Catholic Church being the most numerous in the States," they numbered only 1,404,437, while the Presbyterians were 2,565,949, the Baptists 4,044,218, and the Methodists 6,259,799. Looking, then, at the fact that about 3,000,000 emigrants had gone from Ireland to the United States during the last twenty years, that the great majority of these were Roman Catholics, and allowing for the natural increase of so large a number, it certainly did not appear that the Free-Church principle could be justly charged with favouring the increase of Catholicism. Mr. Templeton then referred to the disestablishment of the Church in Jamaica, and moved the following resolution:—

That this meeting hail with the liveliest satisfaction the announcement recently received from Jamaica that the Governor had on the 10th December informed the Legislative Council that it was not the intention of the Government to propose the renewal of the Clergy Act on its expiry at the end of the year, nor any substitutionary scheme of State aid to religion in that island and congratulates the Nonconformists of Jamaica on the success of their firm resistance to all attempts at concurrent endowment.

This was briefly seconded by the Rev. B. CLIFFORD, and carried unanimously. The usual votes of thanks to the Chairman and the lecturer brought this most interesting of the West-end conferences to a successful termination.

LIMITS OF FREE INQUIRY IN THE ESTABLISHED CHURCH.

A paper on this subject was read by the Solicitor-General at Sion College on Thursday week. Among those present were the Dean of Westminster, a large and influential body of the London clergy, Mr. Hobhouse, Q.C., Mr. Pearson, Q.C., the secretary of the Wesleyan Missionary Society, and several Nonconformist ministers. No report of the proceedings has appeared in the daily press, but the *Inquirer* gives the following outline of some of the prominent sentiments expressed in Sir J. D. Coleridge's masterly paper:—

"The extent," he said, "to which freedom of religious opinion should be, or must be, permitted in a National Church, was a matter which may be looked upon from different points of view. For himself, he was not a theologian, and he frankly confessed that he knew nothing of theology, although before now it had been his lot to address audiences on subjects not connected with his profession. Throughout his address the Solicitor-General disclaimed pronouncing an opinion upon the questions which now divide the Church of England into opposing factions, although it was evident that he had stronger sympathies with the Liberal or latitudinarian section than with the High-Church party, under the influence of which he had been trained. The Established Church, he repeatedly said, is a political institution, established, created, and protected by law. The State has always asserted its right to control and claim ecclesiastical property, and has, with undeviating and inflexible pertinacity, constantly given notice by statute of mortmain to all its subjects, that if men give property by will to the Church it is given to the State, liable to State control and legislation. It was obvious that a very wide latitude of opinion was necessary to the Established Church as a political institution. Speaking broadly, and not forgetting the bodies of protestors from the earliest times, the Church and State before the Reformation were the same. The subjects of Queen Elizabeth, as a matter of fact, belonged to the Church of the Queen. The Thirty-nine Articles and the various revisions of the Prayer-book, although they bear witness to the controversies of the time, yet bear witness to the moderate views of the leading men of the Elizabethan period. The Articles were articles of peace. The various formularies, speaking a language not always consistent with each other, were purposely framed to include various elements of thought, although a large and respectable body became Nonconformists—unfortunately for the Church and unfortunately for themselves. Two great schools of thought exist in the Church of England, both supported by great names, and both having much to say for themselves, founded respectively upon the principle of authority and of freedom, each theory in its logical result destructive of the existence of the other. Yet it was the fact that both schools have co-existed from the earliest days of the Church of England, and each has attempted to eliminate the other, but has failed. The presence of both is essential to the historical character of the Church of England, and the equipoise of these two schools of thought may be necessary to a national religion. This nation always had them, and the English Church is compelled by the nation to retain them both. It could not have been the National Church, representing

the thought and feeling of the country, if it had not contained them. But the differences between those "who worship Jesus Christ"—we quote the Solicitor-General's own words—are greater now than in the sixteenth and seventeenth centuries. A Church calling itself national must recognise this and widen its limits, and if it ceases to represent wide differences of opinion, it ceases to claim to be national. The old theory that the Church is established to teach religious truth, once largely acted upon, has in practice passed away, and could not now be vindicated. Facts are too strong for it. It logically involved persecution, because if it is the duty of the State to guard its subjects from error, the toleration of error must be wrong. The penal laws by which the Established Church in Ireland had been supported were absolutely without any parallel; it was a shameful history; and it was a matter of congratulation that we had now done an act of simple justice and subverted the supremacy of that Church. These remarks, we may here state, were received with loud applause. Sir John Coleridge proceeded to combat the High-Church claim to authority grounded upon the appeal to the Primitive Church, and maintained that it was not easy to find any claim in history for this assumption. The course of events in this country pretty well disposed of any such claims on the part of the Church of England. It was founded upon law, and as a temporal institution was absolutely dependent upon Parliament. The Church Establishment was a provision made by Parliament for carrying throughout the country religious teaching, but what kind of religious teaching, what doctrines, what forms, what individual opinion may be allowed free scope, were controlled and settled for us by Parliament. The institution is essentially created by Act of Parliament alone. The Judicial Committee of Privy Council, the ultimate court of appeal in ecclesiastical matters, was the natural result of this Parliamentary control, and the accidental presence of the bishops a misfortune, for they added no element of weight or authority. This remark was received with laughter and applause. The Court consists of judges *ad hoc* appointed by the Lord Chancellor, and its liability to be unfairly constituted was one of the evils which was a fair ground of complaint. All this, however, shows that the Church in the character of an Establishment is a national institution, like the Houses of Parliament, the Army and Navy, Municipal Corporations; and that Parliament has the same right to deal with it as it has to deal with the other institutions just named. It follows from this, that those who dissent from its formularies have as Englishmen an interest in it and a right to interfere with its constitution. If, for instance, Romanising practices become common among the clergy, and were calculated to become mischievous, those outside the Church had as plain right as those inside to correct the evils of a great institution maintained by Parliament and subject to its authority. What was done at the Reformation must if necessary be repeated, and not less so because the Church was governed by an assembly partly composed of Nonconformists.

"These principles lead to the following conclusions:—

"1. The Establishment is for the promotion of religious teaching throughout the country.

"2. When people belong to the Church only by a bare majority, when its formularies have become antiquated as maintaining opinions in one age which cease to be the opinions of another, when a whole class of questions has arisen on which the formularies are silent or really adverse, and opposed to the religious feeling and intelligence of the country, the Church as an Establishment is in an entirely false and untenable position. This is the state of things in which we find ourselves in the present day, and it cannot possibly be continued, nor could the continuance of such a state of things be desired. Sir John Coleridge frankly acknowledged that he could see nothing in the Thirty-nine Articles, nor in the mon holding them, which should give them an authority independent of the religious life and intelligence of the country. Many men are now rethining from the Church on account of the burden of subscription, and many more, the bishops tell us, refuse to accept orders. A distinguished man, at a public meeting the other day, said that public morality suffered from the present mode of imposing ecclesiastical tests, which were no longer in harmony with men's real thought. For his own part he desired to bring this system to an end, and return to a simpler, broader, and more primitive creed, a creed in substance allowing considerable differences in things not essential. A Church may and ought to have some broad and definite principle of common belief, expressing the true, devout religion of the nation, but infinitely various in matters not essential. And room must be found for this principle in the Church, or it must claim national support no longer. An Established Church in a free country must represent the religious opinion of the country; and if religious opinion in that country is various, the Church must include great variety of opinion. The limits must be drawn much wider than many people are prepared to draw them. It is as certain as anything can be, that if the Church remains established it must be by the sacrifice of many of its present tests. The future is not all good unmixed with evil. To many minds there is a grandeur in a powerful authoritative Church which impresses the imagination, if it does not appeal to the reason. Some men would go out rather than have the Broad Church. All honour to them; but they must choose between the Establishment without its present tests, and disestablishment. This had been the resource of high-spirited men before now, and may be again, as it was with Roman Catholics, Nonconformists, Nonjurors, and Wesleyans.

"In conclusion, Sir John Coleridge said that, without entering into any rhetorical and possibly false distinction between theology and religion, it cannot be denied that Christianity rests upon a few essential truths, which are the foundation of a man's belief, the very life-blood of his religion. They must be taught by every religious communion aspiring to be a Church. These essential truths our Lord came into the world and sent His disciples to teach to all nations. They who teach other matters as essential, and who multiply artificial bonds and tests, they it is who produce disunion, and not they who leave the Church for conscience' sake. The enforcing of theological opinion as saving truth is a phase of Sacerdotalism. 'Priests enforce what priests decree.' The more we reflect, the more we shall feel inclined to go back to the short, simple, and primitive creed of the Apostles. It may seem that Christian faith has fallen on evil days, and that Christianity may be proved to be a delusion; yet there is enough in the past history of our faith to show its unconquerable strength and permanent vitality. It is for us to disencumber it from forms which have sapped its power, to be 'fellow-workers with God' in the Spirit for the Church of Christ, remembering how holy men of all creeds and churches have agreed in the central truths which are at the foundation of Christianity."

An interesting discussion followed, in which Dean Stanley took part.

THE RECONSTRUCTION OF THE IRISH CHURCH.

Another meeting of the lay and clerical delegates of the Dublin diocese, with the object of considering the problem of Irish Church organisation, was held on Thursday, and the proceedings were much more harmonious than on former occasions. A large number attended, including the Marquis of Drogheda, the Baron de Robeck, General Dunne, and the Archbishop of Dublin. A reconciliation between his Grace and the lay delegates was celebrated by general applause on the Archbishop entering the room. His Grace stated that the clergy had sent in a considerable number of answers to the queries forwarded to them, under the sanction of the Archbishop, giving valuable information respecting their several parishes. The purpose which brought them together was not anything in the way of interfering with future legislation, but the obtaining and sifting information, and making all arrangements that would be necessary for the diocese.

Lord Drogheda was placed in the chair, and after some discussion on the appointment of parochial committees to assist in purely diocesan organisation, Mr. Lefroy, Q.C., remarked that they had precedents in the United States of America, the Church in Canada, and the Church in New Zealand, for the forming of parochial boards consisting exactly of the members whom Mr. Chamberlain had alluded to. In America the Church vestry consisted of six and eight. In New Zealand they were regulated in this way, the clergy and the churchwardens, and should not be less than three nor more than ten. It was most valuable to have a parochial board in each parish communicating with each diocese, alive to the individual interests of the parishioners in the great work of their Church—a board to keep that work alive amongst the parishioners. Parochial boards had a local interest, and they were likely to work assiduously for the good of their particular Church, and at the same time communicate with the body which would have the general interests of the Church in charge. In addition to the sub-committees, there should be formed in each parish a parochial body, consisting of the clergy, the parochial representative or representatives, and the churchwardens. In that way they would have a body very much like what they had in America and New Zealand. They would have the churchwardens, the parochial representatives, and the clergy, which, in some parishes, would constitute a board of six—at least they would have two churchwardens, the clergyman and the parochial delegate. He thought these would be most valuable boards to have, and they would have them brought into existence at once.

Sub-committees were then nominated for the purpose of collecting information, among other things, as to the "trust funds of the Church in each parish or district." The meeting then adjourned for a fortnight.

It is understood that the standing committee, which is engaged in preparing a draught constitution for the Church, has made considerable progress.

THE ELECTION OF BISHOPS.

At a meeting of the Church Institution, held on Wednesday evening in King's College, Mr. J. G. Talbot, M.P., in the chair, the Very Rev. Dr. Goulburn, Dean of Norwich, read a paper on the election of bishops, and on the alterations he thought desirable. The chairman, in opening the proceedings, gave it as his opinion that at present the Church paid rather a high price for its connection with the State in allowing the State to elect bishops. Dean Goulburn, in the course of his paper, said he was disposed to consider this power of the Crown as, in principle, an authority delegated by the people to their ruler. To those who claimed for party the right to elect the bishops, he would say that none could more fitly represent the people than the Prime Minister, who in our constitution was the representative of the people. The Crown itself he held to be the representative of the clergy. The ceremony of consecration at the Coronation constituted a Christian prince the nursing father of the Church in his dominions. Nevertheless, he thought

it would be well to restore the right of the laity and of the chapter to exercise a check upon the elections. Up to the time of Henry I. English bishops were appointed by the king, who delivered to them the pastoral ring and staff. The right of the Crown to designate he thought ought to continue, but penalties attaching to the chapter on its refusing to elect ought to be abolished, and the election by the chapter ought to be a real one. The ordinary desire to please the Crown would be sufficient to prevent any frivolous objection being taken in the chapter. He also proposed to make the confirmation in Bow Church operative, and to give the decision of any difficulty there raised to the Primate and certain of the bishops. The Rev. Mr. Buckley said he recollected the Hampden case, and in the late case in Bow Church they had gained, what the Court of Queen's Bench had refused in the former case, namely, the right to be heard. He was not for abolishing any of the existing regulations, but he hoped that by perseverance these checks might be made real. The Right Hon. Sir John Pakington, M.P., moved a vote of thanks to the Very Rev. Dean for his paper. He thought the Church had been in some danger from the late appointment. It was a serious thing that eight bishops recorded their protest against the consecration of Dr. Temple. He agreed with the suggestions of the paper, and thought the *congé d'élire* should be made a reality, or the farce should be done away with. Mr. Powell seconded the vote, which was passed unanimously.

The *Standard* agrees with Sir John Pakington that the farce of the *congé d'élire* should be got rid of, and that the power of election now nominally vested in the dean and chapter, should either be made real or withdrawn altogether. It would have been far more decent and seemly that Dr. Temple should have taken possession of his see by virtue of an Order in Council or a certificate from Mr. Gladstone, than on the strength of a sham election, in which the guidance of the Holy Ghost had been invoked to endorse the foregone conclusion imposed upon the chapter by the will of the Minister in Downing-street. However the rights of the Church may fare, let us get rid of the sham and the blasphemy of the *congé d'élire* at any price.

THE ŒCUMENICAL COUNCIL.

By letters from Rome, the *Westminster Gazette* (Archbishop Manning's organ) learns that 480 bishops have signed the address to his Holiness praying for the definition of infallibility. It is, however, considered certain that the Pope will not accede to the request unless this number is very largely increased.

The special correspondent of the *Times* at Rome says:—

There are so many rumours abroad with regard to the movement for and against the dogma of infallibility that I must give a few lines on the matter. I believe myself able to vouch for the following information:—The infallibility movement has not at all been abandoned, but the address has been retarded through some differences of opinion among its advocates. The Spaniards, of all men in the world, have suddenly discovered that they understand the Pope's infallibility in a less comprehensive sense than Archbishop Manning, and have drawn up an address of their own, which they will sign as their particular petition, for Spaniards are stiff-necked besides being orthodox. It seems that they will insist on considering the episcopate to share in some degree in the fulness of the gift of infallibility. The addresses are, however, by no means given up, as some would have it, but are being signed, and are expected to be ready for presentation at the end of the week. On the other hand, a counter-movement has been set on foot, which has taken a very serious and imposing shape. Cardinal Rauscher has distinguished himself by his spirit. Without entering into details which it is not necessary to give, I can say that about 140 signatures are considered secured. The intention is to have addresses of different tongues, French, German, native, and English, all very nearly identical in terms, and quite so in substance. What is likely to have weight is the quality of the subscriptions. Of Germans and Hungarians, there are expected to be not under fifty bishops, while all but three French archbishops have signed, he of Paris being among the number. These addresses will be taken to the Pope by a deputation—but is he likely to receive it?

The Bishop of Orleans is said to be satisfied with the assurances of the Pope on the subject of infallibility. The Holy Father said he had convoked the Council from a belief that such a step was required by the state of the Church, and that he wished every bishop to express his opinions freely, and vote according to his conscience. After dismissing Monsignor Dupanloup, the Holy Father received another bishop, who is a member of his household; and this prelate, on coming out, was asked if the Pope had spoken about Monsignor Dupanloup. "He spoke of him plainly enough," answered the prelate, who belongs to the reactionary party: "he called him Judas." This story was reported both to the Pope and Monsignor Dupanloup, and greatly incensed the Holy Father, who declared the prelate had told a lie; and an officer was sent to tell him he must go and ask pardon of Monsignor Dupanloup before he appeared again at the Vatican.

It is stated on the authority of a Berlin telegraphic agency that Cardinal Antonelli, in reply to a despatch from the French Government to its ambassador at Rome, declared that the Papal Government would hesitate at no steps necessary to secure the undisputed rights of the Church. The cardinal is said to have added that no rupture between the Church and State was to be feared so long as the State allowed the Church the same freedom as it claims for itself.

The Commission on Oriental Rites and Apostolic Missions is composed of the Bishops of Tyre, Smyrna, Algiers, Mosul, Farzul, Adrianople, Tripoli, Tasso, Southwark, Paphos, Raphoe, Nicopolis, Mardin,

Erzeroum, Salmas, Toronto, Angoulême, Burlington, Brisbane, Ross, and the Patriarch of Jerusalem.

A private telegram from Rome, dated the 20th inst., states that the Archbishop of Paris made a speech on the previous day in the Council, full of wisdom and moderation, which was listened to with marked attention. Many of the Fathers afterwards congratulated the Archbishop on his speech.

A remonstrance has been signed by a considerable number of prelates against the extreme views propagated by lay editors of certain religious newspapers.

The *Daily News* correspondent reports a sermon by Dr. Manning—the last of the Epiphany course:—He dwelt on the manifest character of the Holy Roman Church as not less clearly the sole true Church of Christ on earth than the sun in heaven is the sole orb for illuminating our world. He referred to the Council as the greatest demonstration ever yet beheld of the perfectly developed power, the universal dominion, the faultless harmony and union prevailing in this Church. Passing in review the history of other Councils, he showed that this was the most important, and the expression of ascendancy beyond what had ever been attained hitherto. At Trent the East was scarcely represented; England by but one bishop; America, Australia, and the British colonies by none. In the actual Vatican Synod were prelates of thirty races, speaking thirty languages. There had been absurd reports, invented by persons in ignorance respecting what was going on in those assemblies; it had been mendaciously stated that the Fathers were divided in opinion on many subjects. He could bear testimony, he, as a witness who took part in this Council, could contradict all these rumours, and assert that never had the unity of the episcopal body, in thought, belief, and deference to the Supreme See, been more perfect than at present, as manifested in those assemblies. He referred to the scene at St. Peter's on the Epiphany, and the recital of the Creed of Pius IV., in which all the 700 bishops joined the Holy Father, swearing on their knees before him to adhere to that sacred profession which he spoke of as comprising the Creeds of Nicæa, Constantinople, and Trent. He referred to the condition of the countries faithful to the Holy See as contrasted with those of others which have cast off that obedience, and asserted the superiority of the former over the latter with respect to all high qualities and interests, social, moral, religious, political. Schism and heresy, he argued, had only led to negation—intellectual and moral confusion, the overthrow of all sound principles, and the annihilation even of those foundations on which they had originally been raised.

According to letters from Rome in the *Gazette de France*, the Pontifical authorities have forbidden Mgr. Dupanloup, the Bishop of Orleans, to publish his reply to the address in favour of the new dogma of the infallibility of the Pope put forth by M. Deschamps and Archbishop Manning.

The Earl of Denbigh writes to the *Pall Mall Gazette* from Rome, contradicting some of its correspondent's reports as to alleged incidents "in the Council Chamber." "Some of the English Bishops have," he says, "declared to him that they did not think that the *Times* had, so far, narrated one true story connected with the Council." The Earl of Winchelsea points to the remedy—"the employment of an organised staff of reporters."

The printed admonitions, signed by the Secretaries of the Council, were distributed on Saturday among the bishops, enjoining them to the strict observance of secrecy, and the necessity of brevity in their discourses at the Council.

An "English Catholic" writes to the *Times* to say, that if Papal infallibility should be decreed, the following would have to be the recognised principles of Romanists with regard to heretics. Of course all heretics ought to be burned alive. But further, it must be maintained that "children and friends are bound to inquire into the secret belief of their parents and companions, and denounce them if heretical. That a heretic is an outlaw, that he has no claim to justice, that all contracts with him are null and void; that no debts to him are to be paid, no oaths made to him are to be kept, and that his incapacity taints all his acts, renders his children incapable like himself, and makes all his deeds, judgments, and contracts void, even though the avoidance of the same should be injurious to a true believer. That the slave-trade and slavery are institutions which should be kept up, provided that the slaves are either heretics or favourers of heretics, or persons who have held commerce and communication with them."

The *Warrington Guardian* announces that Dr. Massingham declines the bishopric of Sierra Leone.

THE STATE-AID QUESTION IN VICTORIA.—The Legislative Council has thrown out, by large majorities and with little discussion, the bill for the abolition of State-aid to religion.

CLERGYMEN IN THE HOUSE OF LORDS.—In the ensuing Parliamentary session, besides the twenty-four bishops, there will be nine clerical peers entitled to seats, viz., the Earls of Carlisle and Buckinghamshire, Lords Saye and Sele, Scarsdale, Dynevor, Auckland, Brodrick, O'Neill, and Buckhurst.

CHURCH REFORM.—It is said that a movement for the reform of the Church from within, with special reference to the exercise of the functions of the Episcopate and to the administration and division of dioceses, has been set on foot by some of the Broad Church leaders in London.

STRENGTH OF THE EVANGELICAL CLERGY.—It was stated on Tuesday by Mr. Barne, of Faringdon, that of the 18,000 clergymen in the Church of England, 5,000 were probably men of Evangelical principles, and, as the computation is based on actual facts

gathered from the subscription lists of our great societies, it may be accepted as substantially true.—*Record*.

THE BISHOP OF EXETER AND THE S. P. G.—At the monthly meeting of the Society for the Propagation of the Gospel, held on Friday afternoon, the Bishop of London presiding, it was stated by the standing committee that the new bishops would be proposed for election *en masse* as vice-presidents at the annual meeting on the 18th of February, and thereupon notice was given on behalf of the Archdeacon of Taunton that the election of Bishop Temple would be opposed.

REFORM OF THE LECTIONARY.—As the result of last Wednesday's meeting in the Jerusalem Chamber, the Ritual Commission has sent its report on the Lectionary to the Queen. According to the *Record*, the recommendations of the commission are that "the Lessons from the Apocrypha, which for Saints'-days numbered twenty-six, should be reduced to four; but that for ordinary days forty should be still retained out of the one hundred and six lessons. A second series of 'Lessons for Evensong on Sundays' is provided, so that they may be used either as alternative lessons at the second service, or at the third service, if thought desirable. It is mentioned that forty meetings were occupied in arriving at these conclusions, but the time that each meeting lasted is not mentioned, nor the number of members who attended." According to the above alterations of the Lectionary, the Gospels and the Acts are to be read once in the year at Evening Prayer, and the Revelation in Advent. The Books of Chronicles are also to be admitted into the new Lectionary, and the divisions of chapters are not always to be followed. Further—instead of the words "morning and evening prayer," as contained in the Order prefixed to the Prayer-book, the Romish terms "matins" and "evensong" are to be used.

PASTORAL OF THE BISHOP OF GLOUCESTER AND BRISTOL.—The Bishop of Gloucester and Bristol has just issued a second annual pastoral address, reviewing the events of the Church and of his diocese during the past year. The right rev. prelate remarked that the question of cathedral reform will be brought forward sooner or later. It would be well then, for those who revere those institutions, and would gladly promote their efficiency, to be forward with sober counsels, and, considering the rapid movements of events, to be timely wise. The question of Church discipline must come very soon under consideration. In regard of the increase of the episcopate, a very important step has been taken by the Government in sanctioning the appointment of a suffragan for the see of Lincoln. The more we consider that question," says the Bishop, "the more we seem led or driven only to one conclusion—a few more bishops, and for that purpose a redistribution of the present episcopal funds, or (less likely) a utilisation of a portion of the caputal funds. The nature of the times seems to preclude the expectation of any very decided legislative action on the subject of ritual. That we shall have a revised Lectionary, and that a few cautious modifications of some of our rubrics, especially in the direction of shorter services, will be generally accepted, seems highly probable. But more than this will not be very likely to secure the sanction of the Legislature."

THE PROSECUTION OF THE REV. C. VOYSEY.—It is officially announced that the hearing of the appeal of the Rev. C. Voysey against the decision of the Chancellor of the diocese of York, condemning him on a charge of heresy, which was appointed to be heard before the Judicial Committee of the Privy Council, on Wednesday, the 2nd of February, has been postponed, and will not now take place during the present sittings. The cause of the delay is a somewhat curious one. The Act of Parliament requires the presence in the Council for the hearing of such an appeal of either the Archbishop of Canterbury, the Archbishop of York, or the Bishop of London; none of the other bishops being Privy Counsellors. The case was heard, in its preliminary stages, before Sir Travers Twiss, the Chancellor of the diocese of London, which disqualifies the Bishop of London from sitting; then it went before the Chancellor of the Archbishop of York, which excludes his Grace from sitting. The Archbishop of Canterbury is alone legally competent, and he is at present unable, in consequence of illness, to take his place at the Council. No further step, therefore, can be taken in the matter until the Archbishop of Canterbury recovers, or some change takes place in either the diocese of York or in that of London. Meanwhile, Mr. Voysey, through this accident, remains suspended, and his living is served by the Rev. W. C. Bellhouse, head-master of Tadcaster School, who has been nominated by the Archbishop of York for that purpose.

THE EVANGELICAL ALLIANCE.—The Council of the Evangelical Alliance were last Wednesday occupied for several hours in discussing whether, with his published views of future punishment, the Rev. T. R. Birks, well known as a religious writer and commentator, could be properly allowed to continue a member of the Alliance; and the debate was, after all, adjourned. Mr. Birks has resigned the position which he held upon the Council and as Hon. Secretary of the Alliance.—*English Independent*. It seems that the demand for the expulsion of Mr. Birks arose out of his alleged rejection of the doctrine of eternal punishment, and of the "finality and irreversibility of the last judgment." "Seux" states in the *Record* that it was proved by those who had conversed and corresponded with Mr. Birks, as well as by reference to his published writings, that he supported and believed to the fullest extent the doctrine of eternal punishment, and the finality and irreversibility of the last judgment, but he inferred from many Scrip-

tures that coincident with and concurrent with that judgment, "mercy in some strange and mysterious form will be displayed to lost men and angels in the depth of their ruin, but in such a form as never to make punishment needless, nay, to be possible through its eternal continuance alone." It is further stated that the resolution was withdrawn in deference to the general wish of the numerous body of members present, and that a dignified and temperate amendment was very generally approved, which is to be brought forward for final consideration in February.

THE NEW BISHOP OF ST. ASAPH.—It is stated that Mr. Gladstone has conferred the Bishopric of St. Asaph, vacant by the resignation of the Right Rev. Dr. Short, upon the Very Rev. William Basil Jones, M.A., Archdeacon and Prebendary of York, and vicar of Bishopthorpe. The Bishop-designate, who is a Welshman, was educated at Trinity College, Oxford, where he took his B.A. degree in 1844, being second class in classics. He became Michel Fellow of Queen's College in 1848, and was classical moderator in 1856, 1857, and 1860, and select preacher in 1860-62. He was for some time incumbent of Hasley, and shortly after the accession of the present archbishop to the see he advanced Mr. Jones to the principal archdeaconry of his diocese. He is the author of "Vestiges of the Gael in Gwynedd," "The History and Antiquities of St. David's," "An Inquiry into the History of Certain Terms of Celtic Ethnology," "Notes on the Edipus Tyrannus of Sophocles," "The Responsibility of Man to the Law of God," and many other works. He is a magistrate of Cardiganshire. The new bishop belongs to the Evangelical party in the Church, but is by no means an extreme party man. [The *Record* denies that Archdeacon Jones is an Evangelical clergyman. He is moderate High Church. Our contemporary adds:—"It was generally said that Mr. Gladstone would not deny to the Welsh a man of decided Evangelical principles; but his alleged aversion to this section of the Church has been so consistent and uninterrupted, that, out of eight mitres, not one has been given to a decided Evangelical. Romanising tendencies are no obstacle to preferment, but rather the contrary, nor yet rampant Latitudinarianism."]

CHRISTIAN PROGRESS AMONGST INDIAN PRINCES.—The Rev. R. G. Wilder, writing to the *American Presbyterian*, Philadelphia, mentions, as one of the most hopeful signs in India, the increasing intelligence of many of the princes. Thus the Rajah of Jeypore employs a missionary to superintend his medical and educational departments, giving him a position of the highest importance and influence under his Government, and welcoming and supporting a young lady from our Women's Union Missionary Society to teach the ladies of his palace and the girls of his capital. The Prince of Jamkhandi is a well-educated man, and so far in advance of the priests and people around him, that, when the first instance of the remarriage of a Brahmin widow occurred recently in Bombay, this chief instantly marked his sense of the propriety and importance of the reform by sending 1,000 rupees to the bride and bridegroom as a marriage gift. The Maharajah of Kolapore, a well-educated, intelligent young man of twenty, goes to England next spring to study its institutions, before assuming the reins of government. Mr. Wilder says:—"His Highness is already so enlightened as to care nothing for the idol ceremonies and worship, and only conforms in complaisance to the priests and people about him. He has an English copy of our Christian Scriptures, a gift from our American Bible Society, and I am assured that he often reads it. Could his heart be brought under the influence of God's grace and spirit, and he become a truly converted man, like the Christian Prince Dhuleep Singh, now in England, we might soon look for triumphs of the Gospel in the kingdom of Kolapore as signal and blessed as those now transpiring on the island of Madagascar."

THE REV. DR. ROWLAND WILLIAMS, whose death we mentioned last week, was the author of several works, but his most famous achievement was the memorable review of "Bunsen's Biblical Researches" in "Essays and Reviews." Dr. Williams repudiated the complete inspiration of the Bible, and rejected the doctrine of eternal punishment. For the teaching in this essay he was prosecuted before the Court of Arches and the Judicial Committee of the Privy Council. In the latter court Lord Westbury pronounced a judgment to the effect that the "Broadest of the Broad" was permissible within the test doctrines of the English Church. The *Daily News* says:—"When he was presented by his college to the living of Broadchalke, he had to wait on the Bishop of Salisbury, the late Dr. Hamilton, for institution. Not very long before he had published a work which contained opinions at that time less familiar to Churchmen than they have since become. The Bishop, as soon as his visitor was seated, proceeded to say:—'Dr. Williams, I have read your book, and say—'Oh, my lord,' interrupted Dr. Williams, 'if your lordship is going to take up a position against me—' Pardon me, Dr. Williams,' rejoined the Bishop, 'I was going to say that I have read your book very carefully, and that I find nothing in it which should prevent my instituting you to the living of Broadchalke.' The conflict, however, was only postponed. Soon after this occurrence Dr. Williams wrote a series of letters on Liturgical Reform in this journal, under the signature of the 'Vicar of Broadchurch.' The nervous style of the writer, and the boldness of some of the reforms proposed, drew much attention to this correspondence, and a warm discussion upon it ensued in the Church papers, which continued until a clerical writer came forward, and, fastening upon a verbal error, proved by internal evidence that the letters could not have been written by a clergyman at all, but must have

been invented by the conductors of the *Daily News* to impose upon its readers. Dr. Williams much enjoyed this extraordinary application of the higher criticism, but did not renounce his anonymity. The suggestions he then made would be deemed very mild and conservative in these days of change."

THE BRAHMIST SECT OF HINDOOS.—The Indian newspapers announce that Baboo Kesheb Chunder Sen, the head of the religious body known as the Brahmists, is about to visit England next month or the month after. The weakness of a certain portion of London society for dark faces will be excusably indulged in the case of a very remarkable man, the leader and second founder of a very remarkable sect. This sect, which originated with the well-known Rammohun Roy, professes a spiritualised form of Hindooism near akin to pure theism; and all accounts agree in stating that it possesses extraordinary attractions for the young generation of educated Hindoos, whom it has relieved not simply from the gross superstitions of their ancestors, but from the somewhat coarse materialism of their immediate predecessors. The visit of the chief of this body to England is thus explained by the Indian press. He and his followers have had much to suffer lately from three classes very powerful in India—the missionaries, the lawyers, and the ultra-orthodox Hindoos. The missionaries have accused the Baboo of allowing himself to be worshipped by his disciples, but this charge is energetically denied, and it is probably founded on some misrepresentation or misconception of the exaggerated language in which Hindoos of all sects address their spiritual advisers. The lawyers have dealt the Brahmists a still deadlier blow by discovering that all their marriages are illegally celebrated. They seem to have, in fact, reformed the ordinary marriage ritual of the Hindoos, which they declare to be idolatrous and obscene, but this innovation on usage is stated to be technically fatal to the marriages themselves. The Indian Government has, it appears, proposed to relieve sects thus situated by allowing them to register their marriages civilly; but the Conservative Hindoos are not inclined to sacrifice such an advantage as the power of bastardising the whole Liberal party, and they have got up an agitation against the proposal. The Brahmists, on the other hand, are sending their leader to England to represent to the Secretary of State for India and to the British public what their case really is. It is satisfactory to learn that Baboo Kesheb Chunder Sen speaks very pure English, and that he is a most eloquent as well as a most intelligent and accomplished man.—*Pall Mall Gazette*.

Religious and Denominational News.

The Rev. Samuel Manning has, according to an American paper, received the degree of LL.D. from the University of Chicago.

RUGBY CONGREGATIONAL CHURCH.—The annual meeting of the members and seatholders of the above church was held in the Eagle Assembly Room on Thursday, the 13th inst. A statement of the accounts was read by Mr. Simpson, the treasurer, from which it appeared that the chapel debt had been considerably reduced, that most of the money required for the purchase of the land adjoining the chapel had been subscribed, and that a considerable amount had been collected for a minister's house. Mr. Flavell, one of the deacons, presented to Mr. Storow a very handsome skeleton clock, as an expression of the affection and esteem in which his services are held by his hearers. It was stated that during the year a considerable increase had taken place in the church, the congregation, and the Sunday-school.

STEPNEY.—On Monday evening, January 17th, a meeting was held at the Burdett-road Congregational Church, Stepney, for the purpose of taking leave of the Rev. Thomas Stephenson, who has accepted the pastorate of the Congregational Church, West Dulwich. After tea, the chair was taken by the Rev. John Kennedy, M.A., and the meeting was addressed in kind and appropriate terms by the Rev. E. Price, Coverdale Chapel, Commercial-road; J. Thomas, B.A., Zion Chapel, Whitechapel-road; J. Chew, Mile End-road Chapel; J. Atkinson, Latimer Chapel, Stepney; and Messrs. Thomas Scrutton and Alexander Scrutton. Mr. A. Scrutton, on behalf of friends at Burdett-road Church and Stepney Meeting, presented Mr. Stephenson with a copy of the *Encyclopædia Britannica* (21 vols.), and a handsome timepiece and workbox for Mrs. Stephenson. The proceedings which were throughout of the most cordial character, were brought to a close by a touching valedictory prayer by Mr. Kennedy.

BATTERSEA.—A new Baptist Chapel was opened on Tuesday last week in the Park-road, Battersea. The chapel has been built under the auspices of the London Baptist Association, which voted last year 1,000*l.* towards its erection. It is an elegant chapel-school-room, capable of accommodating five hundred persons on the ground floor. It stands in a commanding position on a large plot of freehold ground in the outer circle of Battersea Park. It is built at the back of the grounds, leaving ample space for the erection of a commodious chapel in front of the road, whenever the congregation may require it. It was opened on Tuesday free of debt, Mr. Higgs having generously built it for 1,000*l.*—a sum it appears far below its full cost, and Mr. Spurgeon, the ex-president of the association, and his friends find the balance of the amount. In the afternoon of Tuesday a sermon was preached by Mr. Spurgeon in the chapel, which was filled, admittance having been given by ticket only. In the evening a tea and

public meeting was held in Chelsea Chapel, Lower Sloane-street, under the presidency of the Rev. W. G. Lewis.

SITTINGBOURNE FREE CHURCH.—A vigorous effort is now being made to clear off the debt on this place of worship, amounting to about 640*l*. A few months since, Mr. George Gouge, senior, very handsomely promised the sum of 100*l*. towards its liquidation, provided the remainder could be raised by Christmas, 1870. Since the resignation of the pastorate by the Rev. H. G. Parrish, the pulpit has been supplied by various ministers and students, and among them the Rev. Charles Gilbert, of London, a gentleman of high standing, who for some years has retired from active ministerial duty on account of advanced age, and who has been instrumental in getting the promise of two or three handsome donations towards the object in view, including 100*l*. from Mr. William Joynson, of St. Mary Cray, and 50*l*. from Mr. John Remington Mills, late M.P. for High Wycombe. Several local donations have also been promised; and it is hoped that the amount required will be forthcoming by Christmas next. The total cost of the building was about 2,800*l*., of which amount 2,160*l*. have been paid.

MONK'S ELDON, SUFFOLK.—On Friday week, a new and commodious chapel was opened at Monk's Eldon, Suffolk, one of the home-mission stations connected with the Hadleigh Congregational Church. The Rev. J. Raven, of Felstead, preached in the afternoon. In the evening, after tea, a public meeting was held, at which E. Grimwade, Esq., Mayor of Ipswich, presided. Mr. R. H. Cook, secretary of the committee, gave a brief history of the movement. The cause at Monk's Eldon has been sustained by the Hadleigh Church since 1845, when the old chapel was purchased by the late Mr. John Ansell, and set apart for Congregational worship. After being long supplied by members of the parent church, the Rev. A. James, from the Bristol Institute, was appointed minister in 1867. His health failing, the Rev. J. Oater succeeded him in 1868. The old chapel becoming quite inadequate for the numbers attending, the Hadleigh committee, in connection with friends on the spot, resolved to erect a larger building, converting the former into a school. A remarkably neat and suitable structure has been reared at the cost of 350*l*. It will seat 320 adults and 50 children. Up to Friday, 63*l*. had been contributed at Monk's Eldon, and 171*l*. at Hadleigh. A strenuous effort was made, and before the services closed, the building was pronounced free from debt. The Revs. J. Raven, R. W. McAll, of Hadleigh; J. Reeve, Stowmarket; E. Evans, Dedham; together with Lankester Webb, Esq., of Combs, and other ministers and gentlemen, took part in the meeting. On the succeeding Sunday, the Rev. R. W. McAll and the Rev. J. Oater preached. The branch church numbers upwards of forty members, and there are efficient day and Sunday-schools. There was a crowded attendance throughout the services, which were full of interest.

THE CHRISTIAN COMMUNITY.—The lodging-house work carried on in Flower-and-Dean-street and contiguous courts, &c., in Spitalfields, extends to between thirty and forty houses, many of them of the very lowest class, in which a varied population of costermongers, street-sweepers, beggars, and many other unmentionable classes are congregated together, to the number of from three to four thousand of all ages. Amongst this motley throng, for many years past, the members have gone regularly every Sunday night to proclaim the Gospel, and with a success surpassing the expectations of the most sanguine; the work always being carried on in the large kitchens connected with the houses. The bulk of these, degraded as they are, give close attention to what is said, join in the singing very heartily, and otherwise behave very satisfactorily. The want of a mission-room to gather in those who are impressed and anxious for further instruction had long been felt. After many vicissitudes a most commodious room was met with in Thrawl-street, in the very centre of the district, and at once taken for the use of the society. The opening service was held on Sunday morning, the 2nd inst., when about 120 of the very poorest were admitted by ticket to breakfast, and supplied with a loaf-and-butter and a pint of tea each. This repast was heartily enjoyed, as many of them were half-naked and in a most destitute condition. The poor creatures were very thankful for the kindness shown them. After thus caring for their bodies, a religious service was held, conducted by Mr. G. Kirkham (secretary to the Open-air Mission), who delivered a short but most practical discourse, explaining in the simplest possible manner the plan of salvation. To this service nearly all remained and gave the deepest attention to what was said. The services were continued at three and seven o'clock. At three the attendance was good, but at night the room was crowded to excess, many having to go away for want of room. Mr. Kirkham again officiated, and was followed by one or two others. A most interesting and deeply impressive day's services were closed about nine o'clock. Every one who attended the evening service was furnished with a ticket for a free tea-meeting on the following Friday, on which occasion the company began to congregate in front of the hall long before the appointed time, and as the night was cold and wet, and many of them half-naked, the doors were opened earlier, and a great rush took place, and the hall was soon well filled. At seven o'clock a substantial tea was served, for which the poor, and apparently half-starved, recipients expressed their gratitude. After tea the meeting was continued for devotion and short addresses. The chair was occupied by Mr. T. B. Johnson, and Messrs. J. Fowell, E. Wright (a converted prizefighter), Mr. Penrose, and others spoke to the company. The funds for the free breakfasts and teas are specially

provided by several friends, and when it is stated that 100 poor people can be supplied with a substantial breakfast, as stated above, for the trifling sum of one guinea, it will be seen how much good may be effected by small means.

Correspondence.

SOME THOUGHTS ABOUT DIESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—It seems to be very generally apprehended that a crisis will shortly arrive respecting the Established Church. Some persons anticipate unmixed good as likely to arise out of that crisis. While there are not a few whose convictions lead them to desire the *diestab-*ment of the Church, under the belief that the principle it rests upon, viz., the Union of Church and State, is unsound, there are many who shrink from the contemplation of such an event from a conviction that it would be followed by some very unwelcome accompaniments.

With every disposition to accord to our Nonconformist brethren full credit for honestly desiring to follow out their convictions about the desirableness of terminating the Union between Church and State, it may be allowable for me to question if they have given mature consideration to the question as to what is likely to be the sequel of so sweeping a removal of ancient landmarks, so precipitate a change in our ecclesiastical arrangements. The public cry is indeed for "religious equality," and it is not unlikely that our opponents may be borne triumphantly upon the tide of public sentiment, so as to succeed in effecting the diestablishment of the Protestant Episcopal Church; but let me with composed minds trace out what may be, and probably *will be*, the immediate consequence or natural upshot of such an event. Perhaps in looking at the subject more fully, some will apprehend that they may commit a fatal and lamentable error, if they hasten to carry out the popular wish of the friends of diestablishment—an error that may endanger the civil and religious liberty which the nation has enjoyed for three centuries.

Suppose the unerring aim taken—the fatal bolt shot—and that there is no longer a National Church Establishment. The parties that failed to form by mutual forbearance and moderation a united communion while it was established, will fall into three chief divisions—usually recognised by the terms, High Church, Evangelical Church, and Broad Church. It may be sufficient at present to anticipate what will be the action of the first-named party.

The High-Church section will have attained the unshackled licence which it has long claimed, of pursuing their Ritualistic and semi-Popish tendencies. Their clergy are a compact body, very energetic, very unscrupulous, prompt to seize on every advantage, well-disciplined and exercised in varied manoeuvres, such as have in the present generation raised them from a mere handful of determined leaders to a formidable party, which are now said to have at their service one third of the pulpits of the Established Church—a body which, from being a retired and unobtrusive power, has now developed into a clamorous and an aggressive one, and which has boasted that if they persevere for a few more years they shall be able to perfect their organisation sufficiently to exercise supreme control in ecclesiastical matters; and to repair the breach which our ancestors felt bound to make, when they effected our deliverance from Popish dominion and Popish errors at the time of the Great Reformation.

Let me patiently contemplate the ground the Ritualistic Church will occupy. They will have the continued support of a large number of the laity who are by their high station and wealth very influential; and the character and external form of their religion will always conciliate crowds of the inexperienced, and persons of sensational temperament, to adopt their tenets. They have, moreover, been diligent in promoting the building of many new churches (*professedly* for the neglected portions of the community), of which churches, when built, they have managed to obtain early possession for rites and services unrecognised by the National Church, and they will doubtless still pursue the same tactics. They have met the modern taste for highly-theatrical display in the way of decorated churches, mediæval vestments, histrionic processions, with emblazoned banners and elaborate musical attractions, while at the same time their parade of personal asceticism, their devout attitudes and prostrations, have fascinated the imagination of their congregations, and ultimately overborne their judgment.

Our Nonconformist brethren have (doubtless somewhat to their dismay) witnessed the fact of an excessive taste for ornamental church adornments, elaborate histrionic and musical attractions spreading also among their hitherto quiet and simple acts of congregational worship; and several of their younger members have gradually withdrawn to more demonstrative services. Therefore they will sympathise with my sorrowful remarks upon the predominance of this leaven in the worship of our Ritualistic churches.

Now, let it be considered that, as the State would not diestablish the Church without protecting vested interests and offering compensation to the present occupants of preferment, what would be the consequence of a public

provision and endowment being unconditionally secured to such a clergy and their officials for thirty or forty years, without any control held over them by the State, while at the same time they would snap their fingers at any unwelcome interposition of their episcopal rulers, as they have already on several occasions shown a disposition to do?

Their career of enlisting perverts would thus continue long enough to indoctrinate so thoroughly a generation or two of novices, that they would ultimately fall an easy prey to the arts of Rome. They would naturally follow in the steps of the highly-talented originators of their party. Where Newman and Manning have been unable to preserve themselves, the flock of simpler individuals would rush headlong into the snare of Popish delusions. And Rome, which in the face of its many errors and exposed sophistries, still claims to be *infallible*, will demand universal submission, and will endeavour to crush under its feet every vestige of civil and religious liberty. Rome's partisans already lift up their heads among us, and imagine that they foresee these islands re-subjected to her yoke.

Should the High-Church party act, after the National Church is diestablished, upon the same principles as hitherto, possessing as they then will an unconditional endowment for many years, the result will in all probability be to throw England back as a servile dependent upon Rome. Can any thorough Protestants consciously lend themselves to preliminary measures, which must naturally lead to such a catastrophe?

It would better become our Nonconformist brethren zealously to help us in carrying out to their legitimate completion the purposes of the Reformers of the sixteenth century. A goodly number of their most eminent ministers and of their influential laity have already thrown in their co-operation with the Evangelical Church Union for that object. We are all aware that very powerful obstacles interrupted in Mary's reign the course of the Reformation; and that the futile attempt to conciliate the Roman Catholics in Elizabeth's reign caused a sad encumbrance of Romish error and superstition to be retained, especially in the Sacraments and in the occasional services of our Prayer-book.

Those passages are unhappily ever at hand to countenance the reintroduction of erroneous doctrines, and the superstitious exaltation of the priesthood, and of the supernatural efficacy of the sacraments.

The ensuing session of Parliament will witness a vigorous effort to reform the National Church and to revise its services, with a view to clear them of the germs of Popery which have been allowed too long to corrupt them. Let no sincere Protestants look with apathy upon such efforts to reform the Established Church.

If they, from any petty jealousy, refuse to bear their part in ejecting evil from it, and Romish emissaries succeed in asserting their claims through the instrumentality of the High-Church faction, let them not at any rate delude themselves with the expectation that Rome will be satisfied with obtaining religious equality. She will soon develop her true aim by treating all other communions as deserving to be suppressed under her dominant supremacy.

In that case a debasing humiliation is the lot which awaits those Protestant communities, that shall have revived and taken to their bosom the viperous power, which has invariably manifested its enmity to civil and religious liberty.

May God avert the miserable portion, which I have endeavoured to show would probably be the not-far-distant result of the diestablishment of the English Church!

G. H. S.

A NEW VIEW OF UNIVERSITY TESTS.

To the Editor of the Nonconformist.

SIR,—Some facts which have recently come under my observation are not without their bearing upon the question of the opening of the English Universities to all applicants irrespective of religious creeds.

I learn, on the authority of published statements, that there are at the present time in the various Universities and Gymnasias of Germany, more than five thousand American students.

Why do these seek the German Universities in preference to those of Oxford and Cambridge? In many instances, perhaps in one half of them, these American students are descendants of German citizens of this country, who, as a matter of course, would cherish a deep affection for their Fatherland. A portion of the remainder would be attracted to Germany on account of its reputation for profound learning. But many, very many of those whose ancestors rejoiced to call Albion's Isle their native home, are repelled from its ancient seats of learning by the fact that they could not enjoy the free privileges of either University without being subjected to religious tests. Against these the American mind most ardently revolts.

These students now abroad are the rising statesmen of the land—to whom the future destinies of this land, under God, are to be entrusted. Did they mingle, in University life, with the future statesmen of England, in the halls of the great English Universities, instead of going on to the Continent, who cannot see that mutual interchanges of thought and kindly feeling, and even generous rivalry, between the embryo statesmen of

both nations, would go far to prevent future misunderstandings between the Cabinets and legislators of the two kindred countries? Open your Universities to all comers without requiring religious tests—place Oxford and Cambridge in this respect on the same footing as the German Universities—and you will soon find many of America's most gifted sons mingling with the future rulers, legislators, judges, ambassadors, and professional men of our fatherland, to the great advantage of both in their future career. One national misunderstanding thus prevented—one danger of national collision thus avoided by more intimate personal and international acquaintance, would be worth more, far more, than all the assumed advantages of exclusiveness.

Yours truly,
Baltimore, January 1, 1870. G. W.

VOLUNTARYISTS AND THE WEEKLY OFFERTORY.

To the Editor of the Nonconformist.

SIR,—I shall feel obliged if you will allow me to say a few words in your columns on the subject of the Weekly Offertory. I am not going now to bring forward arguments in favour of trusting simply to this system for the support of the worship of God. It seems to me that at present Voluntaryists have not sufficient faith in their own principles to render it probable that they would abandon the system of pew-rents. I hope and believe that the time will come, and that before long, when they will see that no compulsion, either moral or of any other kind, is necessary to induce Christian men to do their duty in the way of giving.

But I wish to call attention to the fact that in many of our churches and chapels no provision is made for receiving the offerings of those who are not pewholders. There are some people who feel it incumbent upon them, when worshipping in a strange church, to contribute something towards the support of the ministry of which for the time they have availed themselves. There are also younger members of families who are not content to sit in the family pew Sunday after Sunday, feeling that the cost of maintaining the service is no business of theirs. People such as I have described, so far from feeling relieved at not having to give anything, feel, on the contrary, that they are prevented from discharging a religious duty.

When I worship, as I sometimes do, in a parish church, I am not surprised to find that there is no box placed at the door to receive offerings, and that no other means is provided whereby the people may give practical effect to the Apostle's injunction, "Let him that is taught in the word communicate unto him that teacheth in all good things." I know that the theory of an endowed Church is that the minister ought not to be dependent on the congregation—that the followers of Christ have so little of His Spirit that they will either not give at all, or will give in such a way as to make their minister feel that he is their slave and to deprive him of all freedom of action and of speech. But when I enter a Nonconformist church, and instead of seeing a box for contributions, see only a notice that applications for sittings may be made to the deacons at certain hours, I confess my thoughts are somewhat different. I feel that the congregation with whom I am going to worship are less consistent with their principles than our brethren of the Established Church are with theirs.

If ministers would adopt the plan of placing boxes in a conspicuous position at the entrances of their churches or chapels, calling attention in the first instance to the fact that they are there, and that they are there for use—if they would afterwards announce every Sunday what sum had been contributed on the previous Sunday, I venture to predict that they would soon find the amount of the weekly offertory was not to be despised, and the congregation who might thus be "educated" in giving, would derive as much advantage from the plan as anyone, for I hold that liberality, like "the quality of mercy,"

Is twice blessed;
It bleaseth him that gives and him that takes.

The course I have suggested is preferable to that practised in the Scotch Church, because it leaves the matter entirely to the right sense of the worshippers, and this is the essence of the Voluntary principle. If, as in the Scotch Church, an open basin is placed at the door, some one must stand by to see that nothing is taken out, and his presence may have the effect of constraining people to give "grudgingly or of necessity." Handing a plate or bag round during the service is open to the same objection. In either case a sort of moral compulsion is used, and moral compulsion is what I deprecate. If, on the other hand, a box is provided in which offerings may be deposited, no one knows what anyone else contributes, or whether he contributes anything at all.

I am, Sir, yours faithfully,
Cambridge, Jan. 17, 1870. A. F.

THE "COMMUNION PLATE" FOR MADAGASCAR.

To the Editor of the Nonconformist.

SIR,—The letter of "A Friend to Missions" that is published in the Nonconformist of to-day (January 19), encourages me to write on the same subject.

It was with regret that I read the urgent appeal for funds to supply "sets of communion plate" to the congregations who now meet for Christian worship in

Madagascar; for want of which, we are told, and of course they are taught, these churches in foreign lands "are suffering serious loss."

Surely it is unsound doctrine, and the root of Ritualism, to lead these converts from Heathenism to rest on any ceremony for growth in grace; or to look for Christian life to any other than Him who said, "I am the true vine, ye are the branches; without me ye can do nothing." To supply these silver cups and plates for religious service for those who have so recently been converted from idol-worship is not only a matter of questionable utility, but the effect on the minds of those who have just demolished worthless gods of wood and of stone may be positive harm, and prove an entanglement to the Malagasy.

"Stand fast in the liberty wherewith Christ hath made us free," should be the simple but earnest appeal of missionaries, who would do well not to hamper "the truth as it is in Jesus" with "doubtful questions"; and when we see to what controversy and superstition the observance of the Jewish ordinances of baptism and the Supper so often lead, are not the arguments for the disuse of types, fulfilled by the Antetype, strong? and the reasons for such discontinuance as forcible as the necessity which existed in times of old for the destruction of the serpent which Moses, by the command of God, had made.

In conclusion, I would query, at least, how far we are warranted to lay burdens for unnecessary things on Christians at home, whilst thousands both at home and abroad are perishing from lack of knowledge of the True Bread from heaven—the Scriptures which testify of Christ are surely the far greater need.

I am, respectfully,

F. J. THOMPSON.

Bridgwater, January 19, 1870.

PAPAL INFALLIBILITY AND THE COUNCIL.

To the Editor of the Nonconformist.

DEAR SIR,—There is a tractate of semi-official character being circulated just now among Roman Catholics and others, entitled "The Council," which states some things which ought to be generally known among Nonconformists as well as Protestants in general, and which appears to me to afford an opportunity of scattering to the winds the pretensions of the Papacy, so far at least concerns the unbroken occupancy of the Papal Chair. This should be done by some man or men, of weight, who, by appeals to history, brief and popular in their style, and by the agency of the press, could counteract the plausibilities of brochures similar to "The Council," which, with apparent simplicity, gives as proofs assumed facts, and takes for granted that the facts are proved—an easy method, very captivating to the thoughtless and emotional religionist, but not the less dangerous to men too busy to investigate, or who want a justification for regarding as true that which neither reason, Scripture, nor history can justify. In "The Council" the names of the Popes of the first and second centuries are given as follows:—

| St. Peter | A.D. 34 | date of succession. |
|-----------------|---------|---------------------|
| St. Linus | 67 | " |
| St. Cletus | 73 | " |
| St. Clement | 91 | " |
| St. Anacletus | 101 | " |
| St. Evaristus | 110 | " |
| St. Alexander | 119 | " |
| St. Sixtus | 130 | " |
| St. Telesphorus | 140 | " |
| St. Hyginus | 152 | " |
| St. Pius I. | 156 | " |
| St. Anacletus | 165 | " |
| St. Soter | 173 | " |
| St. Elutherius | 177 | " |
| St. Victor | 192 | " |

Now, will some of your Roman Catholic readers or others be kind enough to give us the data on which it rests that either of these were ever styled Popes by their contemporaries, or acknowledged as such by the Church generally?

"The Council" says that the requisite conditions for an Ecumenical Council are—1. The Catholic Bishop of the entire world must be summoned thereto by the Pope or his delegates. 2. The Council must be presided over by the Pope or his legates. 3. All the deliberation of the Council must be free. 4. The decrees of the Council confirmed and approved by the Sovereign Pontiff; and although the bishops sit in the Council by Divine right, other ecclesiastical persons, not invested with the episcopal character, can, by a privilege accorded to them by the Church, take part in the deliberations of the Council; such as the Cardinals not Bishops, and the Generals of Religious Orders. As to the theologians and canonists, called by the Sovereign Pontiff and by the Bishops, they assist only at the Council as consultants; that is, they give their advice on controversial questions. Those above-named excepted, all others, whether clerics or laymen, assist only thereat by a special favour of the august assembly.

The same authority says the sense in which the Pope is infallible, is said to be that he cannot be deceived in his decisions when they are accompanied by the following conditions:—1. These decisions must be given by the Pope speaking as Pope; that is to say, as the visible Head of the Church and Doctor of all Christians. 2. That they have for object questions of faith and morals.

3. They must be addressed to the whole Church. 4. The Pope must declare it obligatory on all the faithful to accept these decisions.

Again, it is asserted that it is not new dogmas or new truths which the bishops and Pope define in Council, but they simply attest and decide the belief of the Universal Church on such points of doctrine; examples are given:—

When 318 bishops assembled in the first Council of Nice, A.D. 325, decided that the Divine Word, God the Son, is consubstantial with His Father; also, that Jesus Christ, is one only God with the Father, they only attested that such was and had always been the faith of their churches—that is, of their respective dioceses; and these 318 testimonies, united and compared, showed that such was the faith of the Universal Church. And speaking of our own time, when on the 8th of December, 1854, our Holy Father Pope Pius IX. solemnly proclaimed in the presence of 200 bishops the dogma of the Immaculate Conception of the Blessed Virgin Mary, the bishops attested that such was and always had been their belief and that of the faithful of their dioceses. And after this attestation, the Sovereign Pontiff decided by his supreme authority, that the Immaculate Conception of Mary must be admitted by all the faithful as an Article of Faith.

Some plain questions naturally arise, viz.,—How the deliberations of a Council can be free when hampered with such restrictions as the Pope has thrown around the debate of the present Council, manifestly with the intention of curbing liberty, rather than evoking it?

If the Pope is infallible in his decisions, and cannot be deceived when he speaks as Pope, what necessity can there be for convening a General Council to decide upon anything?

And without further troubling you, may I not inquire why I am asked to believe that the doctrine of the Immaculate Conception has always been received by the faithful, when, if I am not mistaken, some of the most eminent of the Fathers have objected to the dogma; and at least one Council refused to confirm it.

Yours truly,
ENQUIRER.

THE REMOVAL OF CHURCH-RATES.

To the Editor of the Nonconformist.

SIR,—Will you allow me through the medium of your paper to put this question, Have the funds of Dissenting causes benefited by the removal of Church-rates? Many had to pay large sums, and now that the compulsion has ceased, does any of the money thus saved find its way into the coffers of our different places of worship? We rendered (not very willingly, perhaps) but still we did render, to Caesar the things that were considered Caesar's, shall we not, then, now cheerfully render unto God the portion of our money we know to be His, from what we had formerly to render to Caesar? Surely, He must expect some of it voluntarily given to Him as a thank-offering for His blessing upon the means used for removing the compulsory payment. Hoping some may give this subject their candid consideration, and that good may result.

I am, Sir, yours truly,
L. S. D.

CHRISTIAN COMMUNITY.—WORKHOUSE TREATS, &c.

To the Editor of the Nonconformist.

SIR,—Last year, through the kindness and liberality of some of your readers and others, we were able to give a substantial treat to about 5,000 poor people in the lodging-houses, Spitalfields, and in Shoreditch, Bethnal Green, and other workhouses. An interesting and profitable meeting was held in each case, in the large dining-halls, which the poor people very much enjoyed. A change of this kind is most beneficial to the poor people, and in order to carry out the same programme during the present season, I venture to appeal for funds to your readers.

Donations will be gratefully received at the office by your obedient servant,

J. ATKINSON, Secretary.

Office, Mission Hall, Fleming-street, Hoxton.

THE EDUCATION PROBLEM.

MR. MIALI, M.P., ON NATIONAL EDUCATION.

On Wednesday evening Mr. Miall, M.P., presided at the annual meeting of the Idle Mechanics Institute, and in his opening speech dealt at some length with the question of national education. He said: I am afraid that there has been some exaggeration on both sides in dealing with numbers on this question. I do not approve of that method of describing the English population which puts them at the very bottom of the list of European nations in regard to the progress of education amongst them, and which states that two millions of the children of the people are utterly without the means of instruction. (Hear, hear.) The case is bad enough confessedly. No one, in the exercise of a sound intelligence and discretion, would, I think, deny that the position of education in this country reflects great discredit on the country. What it results from it would perhaps be vain in the present instance to point out. We have had the great educational institution of the country in the Established Church. One might have supposed that that institution, supported as it has been, and having had all the ground before it for three hundred years, would at any rate have provided that the children of

the people should have been brought up in the knowledge of the first elementary truths of Scripture. Such has not been the case. We all know that for generations upon generations, education was regarded rather as an instrument of evil in the hands of the poor, than as an instrument of good, and that till the question was taken up by those outside the Establishment—(Hear, hear)—and it was only some fifty years ago, the education of the people was never thought of. Now, however, we are all devoted educationists. And let me do this justice to the members of the Establishment, that when they came into the field they certainly did devote to the work which they had before them extraordinary energy, self-denial, and skill, the consequence of which has been the establishment of a system which, although it has not done all the good that was expected of it, by the aid of Government has done something to wipe away the reproach which came upon the English people in consequence of the ignorance of the population. The question now is, what is the system which ought to be introduced as a national system to be carried on year after year and generation after generation, that our people may be lifted up by the culture of their intelligence to a far higher intellectual sphere than that which they have hitherto occupied. In the first place, I think we ought to look after those who have no educational means for themselves. Whatever system we feel it necessary to adopt, we must, in the first place, clearly look after those who have hitherto been consigned to utter neglect, whom no system reaches, who are left to their own ignorance and are utterly unprovided with schools to rescue them from that state of darkness in which they are found. (Hear, hear.) There are a considerable number of districts or parishes in the country in which there is either no school at all or no school that can have any great ameliorating effect upon the population around it, and these districts are the very first that ought to be provided for; so that a national system should have this as its first characteristic of the future: it should put the means of education within the reach of every child in the kingdom. In the second place, what is to be the character of the education that we have to give? Of course it cannot be of a very extensive character. It cannot comprehend any vast range of subjects. In order to adapt that education to the wants of the people it must comprehend reading, writing, and arithmetic, and perhaps some few additional studies, such as geography or grammar, that will tend to exercise and strengthen the mental faculties. But whether that education is to be of a religious character or not, is now the question, as you are aware, which is hotly contested between the different parties in the State. Now, I hope I shall not be misunderstood in the sentiments I am about to express upon that head. I believe, with perhaps most persons who have thought much upon this subject, that the instilment of religious sentiment into the hearts of the young is of the utmost importance towards their future welfare, and towards the civilisation of the country to which they belong. Therefore, I regard a religious schoolmaster as, *ceteris paribus*, a far better schoolmaster than one who has not a deep sense of religion in his bosom. (Hear, hear.) I think that a really devout and godly man can silently, or almost silently, by the very tone of his voice, by the modes in which he will present instruction to the young, by the various ways in which he will correct them when they go wrong, exercise a large religious influence upon the hearts of those whom he is bringing up without ever giving to them any formal religious instruction whatever. ("Hear, hear," and applause.) We do not want creeds; we do not want catechisms (Hear, hear); we do not want classes for instilling into the minds of the young all manner of truths technically stated which they are utterly unable to appreciate. But what we do want to have in every school, if it could be had, is the diffusion from the schoolmaster of that general religious influence which always proceeds from a devout man in whatever he is inclined to do; and this I think is a want which it is almost impossible for us, under any national system, to secure in every case; but there is no reason why schoolmasters with deep religious sentiments should not exercise their calling in national schools as well as in others. Well, then, having this, or at all events making provision that there shall be room for it, opportunity for it, I don't think that we ought to be deeply concerned to put before the children in a formal way religious instruction which they cannot at all appreciate. The middle-classes never inquire as to the religious sentiments of the schoolmaster when they send their children to day-schools, though they do when they send their children away from home to a boarding-school. But if there be good instruction given upon secular topics, reading, writing, or arithmetic, languages, or what not—if the instruction be good, if the schoolmaster be a skilful one, no inquiry is made at all as to what is the religious sentiment that is taught, or what the religious sentiment inculcated, in that day-school. I think they are perfectly right; and I think, moreover, that that which applies to the middle-classes applies equally to all classes of the community. The fact is, it is no use for us to try to cram our theologies into the minds of children who cannot possibly understand what they are. You can, as occasion arises, teach the child what are the sanctions by which truth, honesty, right-mindedness are surrounded and supported. You can teach him what is the beauty and the purity of such an example as that, for instance, of our Lord and Master; but you cannot teach him to understand the doctrines that are taught in the different catechisms. I remember when I was a child being able to repeat every single word, without the smallest failure, of the catechism that was put before me, and that was the Church Catechism. And a most admirable description and definition that

Catechism contains of the doctrines of the Church of England; but while I could repeat every word of that Catechism most glibly, in the first place there were many of the words themselves that I did not understand, and then, when I understood all the words of a sentence, I had not the slightest idea of any religious meaning that attached to that sentence. And this is the case with religious teaching generally in day-schools. It is impossible for you to impart to the young that kind of teaching which will practically influence their lives and their conduct otherwise than by that general religious influence which may be shed abroad over the school by the life and conversation of the schoolmaster himself. (Applause.) I say there is no need for us to quarrel over this question of religion. It is a difficulty rather made up, if I may be allowed the expression, by clergy and ministers, than actually existing in the minds of the people themselves. Let us by all means give to those who value that kind of religious instruction, a fair opportunity of putting themselves into contact with the minds of the children who are brought under secular instruction at our elementary day-schools—let us give them every facility for being brought together at proper hours for either their minister of any one else who is properly authorised, to instruct them in their religious duties. But what we have to concern ourselves most about is this: first of all let us give to the children the instruction which is absolutely necessary as a foundation for all instruction of every kind whatever, and having given them this instruction in our day schools, we can open every facility for others to put within their reach such instruction as is necessary to the development of their religious character. (Hear, hear.) For my own part, I go most heartily and sympathisingly with the Educational League in one respect. I think that if the State is to supply a general system of national education, that system must of necessity be mainly a secular system. (Hear, hear.) And when we speak of secular education, we mean this—it is not secular in the sense of excluding and denying religion as important; it is only secular in the sense of teaching those subjects which are of a secular character in themselves. No one can say that reading, or writing, or arithmetic, or geography, or grammar, is a religious subject. But it is not only because of their secular objects that these secular schools are called secular, and sometimes advantage is taken of the indefiniteness of the term secular to call these schools godless. (Hear, hear.) Now they are no more godless schools than a railway directorate is a godless directorate, simply because its members do not introduce all their business and all their consultations with each other by some religious exercise. The fact is, we have, by our unwise treatment of this whole question of education, allowed people to confound in their mind religion with other topics, just as though religion were a work to be done, instead of a state of mind and heart to be gained. Religion is the motive which should lie at the basis of everything else, and it cannot be commended by any instruction which we may give, though, of course, without instruction it never can exist. But religious influence with children ought to come from their parents, and if there are no parental influences of a religious character to be expected in the homes of many of our poor people, what are the Churches for? Certainly not to quarrel as to the kind of teaching that shall be given at our day-schools, but they ought to bring forward all their energies to supply the lack of that which they think characterises the instruction given in day-schools, and to give that religious instruction gratuitously—and more than gratuitously—with the earnestness and with the knowledge and with the love which is calculated, if anything is calculated, to make it successful. The other topics, the other principles of the Birmingham Educational League are principles of great importance, but I don't think them of sufficient importance to divide educational reformers in the present day. I think it will be a pity, myself, to make of necessity all national schools free schools—that is, free to everybody without payment. I don't see why we should throw away those resources that come to us from the pence of the poor any more than the contributions of the affluent. I say that I don't see the necessity of that, but at the same time it is not a point over which I should be disposed to raise a great contention with the friends of education. If it be deemed important to have free schools all over the country, why then try it. My son, who is in Canada, wrote to me lately and stated that they had there passed from a system of voluntarism, partly assisted by the State, to a system of perfect freedom with regard to the admission to the schools; and he reports to me that the result has been very different from that which was anticipated, and that the schools are not so highly appreciated now as they were when the parents were called upon to pay for the schooling of their children. (Hear, hear.) I think, too, that it would perhaps be hardly fair to other members of the community who can hardly be classed with those who take advantage of the education afforded at the national schools, that free education should not likewise be provided for them. If we have free education provided fully for every class in the community, it should not be for any one class, but for all. (Hear, hear.) That not only primary but secondary schools should be provided by the State, so that the tradesman or the professional man might send his son to a school adapted to the sphere in which the child is going to move, and that without any expense to himself. (Hear, hear.) But after all that is a question, on which, as I said before, I don't think the friends of education need divide, because I feel perfectly certain that if experience should prove that that course was the least beneficial for the promotion of educational ends, it would be easy to modify it so

as to attain the object in view. As to compulsion, a great deal of feeling has been excited in the minds of large numbers of people against the employment of compulsion for schooling purposes. Well, now, the area over which compulsion would be necessary, would be necessarily a very small one. The middle classes, down to a very low range, would always be exceedingly anxious to send their children to school, if it didn't involve them in any additional expense; and it is impossible for us to come to any conclusion about the employment of compulsion—direct compulsion for educational purposes, I mean—unless we also come to the conclusion that all the national schools shall be free. The very poor themselves, when free schooling was provided for their children, would, as far as possible, be anxious to avail themselves of the benefits of these schools. But there is a class amongst the poor—the idle, profligate, and dissolute, who care far more for the temporary gratification of some low passion than they do for the future of the children whom they have been instrumental in bringing into being; and these are the people who would be brought under the influence of compulsion, if compulsion were directly exercised. (Hear, hear.) So, on the whole, I think it will be necessary, in the present state of society, that a national scheme of education should embody compulsory methods. What those methods may be, in what way they should be exercised, whether they should be direct or indirect, are matters that will be open to debate and deliberation. But on the whole I believe it will be absolutely necessary in order to complete a system of national education that the compulsory element should enter in to it to some extent, and especially that it should be directed, mainly and powerfully, against that class who neglect the education of their children, not because they are poor, but because they are depraved and worthless. (Applause.) But after all, I must confess that I do not rely on the educational means which may be put within the reach of the population, so much as some do, for the elevation of the people above the level at which they are at present to be found. (Hear, hear.) I believe it to be absolutely necessary, if these educational appliances are to be of any serious moral use to the people, that they should be followed up by some secondary education—that is to say, the children should be enabled to learn more than to read, write, and cipher; should have their minds brought in contact with intellectual things continually. And that, as I understand it, was the original object of mechanics' institutes—(Hear, hear)—not simply to teach adults, but to bring those who have received a primary education into contact with all those things which will train their faculties and exercise their intellectual powers, and so lift them out of the sphere of animalism into which man naturally sinks unless he has higher objects in view, placing them on a higher level of civilisation, by cultivating their minds, and giving them larger information about the things that are round about them. (Applause.) We have already the means of doing this to a considerable extent. The cheap press is a great educational institution—perhaps one of the most successful educational institutions of the present day; and all taxes on knowledge having been abolished and taken away, I believe this secondary education of the people will proceed very rapidly, and progress at a considerably accelerated rate from year to year, and from generation to generation, if we can only secure that elementary education should be given in our schools with sufficient completeness to take away from men the sense of degradation and toil in using the instruments put into their hands, as it were, to open the secrets of literature, and make themselves acquainted with the treasures of knowledge. (Applause.) I have always been of opinion that, if we had a national system of education, it would be necessary to do as Mr. Forster suggests, and as he has illustrated and amplified in several speeches—that there should be a chance for every child educated in an elementary school to rise from that school to some secondary school, say a grammar-school, and from that grammar-school, if he fully appreciated all the advantages he had, to rise to the University, so that he might attain to the highest culture he could possibly receive; and that no class whatever, as a class, should be excluded from the chances of reaching the very top. (Loud applause.)

The Rev. W. BEST, Leeds, and Mr. ILLINGWORTH, M.P., also addressed the meeting in advocacy of the objects of the Birmingham League. The latter gentleman expressed the opinion that Mr. Forster was very sanguine about carrying a complete measure of education next session, even against the present state of the public mind. It seemed to him, however, that the question of national education had not received that amount of public attention, not only in its details, but in its principles, to give rise to any certainty that it would be thoroughly dealt with this year by Parliament.

The Lord Advocate on Saturday received deputations from the Universities of Edinburgh and St. Andrews on the subject of education. Sir Alexander Grant, for the University of Edinburgh, insisted on the necessity of the Government doing something for the improvement of secondary education in Scotland, with a view to the better preparation of students for the Universities. Principal Tulloch, for St. Andrew's, urged that the whole question of education should be dealt with by the Government in a comprehensive bill. The Lord Advocate promised to lay the views of the deputation before the Government. He did not believe the views of the Government on the subject were yet formed. "What," said the Lord Advocate, "it may be found at once possible and expedient to do with respect to Scotland in the ensuing session has not, so

far as I am aware, yet been determined; but we are very near the commencement of the session, and I cannot doubt that the Government will come to a determination upon the subject before the meeting of Parliament, and that an announcement will be made upon a very early day."

BOLTON.—An enthusiastic and crowded meeting was held on Thursday night in the Temperance Hall in behalf of the National Education League. The chair was taken by Mr. H. Lee, president of the local branch, who disclaimed party considerations or a desire for party triumph on the part of the League. Their aim was to educate the people so that they might retain among the nations the position they had hitherto held. They did not object to religious instruction, which was the foundation of personal character, and when men were better informed they would be better able to judge of the great Book in which they all believed. He characterised the Union scheme as a rule-of-thumb plan without any tangible method. The Manchester scheme was born out of due time. It might have done two years ago, but the nation had been educated too rapidly for its adoption now. He advocated the League scheme because it was sound, honest, and true. Mr. W. E. Forster's bill, if it attained the object proposed by the League, would meet with general support. Mr. H. Ashworth moved, and Mr. Mellor seconded, the first resolution. It was supported by Mr. G. Dixon, who objected to the present schools because they were unequally placed—sparsely in some districts and profusely in others—and because the people had no voice in their management. There was in the nation a vast amount of intellectual wealth, which only required to be developed in order to produce a moral and religious improvement in the population hitherto unknown. Mr. Dixon proceeded to reply to Mr. Leatham's speech, after which the resolution was carried with acclamation. The second resolution was warmly applauded. There were few dissentients present.

NEWPORT (MONMOUTHSHIRE).—A conference of the leading Nonconformists of the Newport (Monmouthshire) district was held on Tuesday last week, at the Baptist schoolroom, Mr. T. B. Batchelor in the chair. The following resolutions were agreed to:—1st. That it is the conviction of this conference that any system of national education fully meeting the requirements of the country, must be free, secular, unsectarian, and compulsory. 2. This Conference deems the direct religious teaching now imparted in day-schools of but little value, and is confident that the spiritual training of the young may be fully and safely intrusted to the parent and the Christian Church. 3. Religious liberty being the birthright of every individual, this conference protests against any national scheme of education which shall enforce attendance at denominational schools, or levy rates for sectarian or even religious purposes. 4. That a system of national free education, in order to be equitable, should, in addition to the elementary forms, provide advanced and high schools, open by graduation to all classes of the community. 5. That in connection with the establishment of a national system of education for the United Kingdom, equitable arrangements be made with the managers of State-aided existing schools for their union with the national system, and that provision be made for the speedy cessation of State aid where such union shall be declined. 6. That an education association be constituted, to consist of such persons as concur in the principles embraced in the resolutions of this conference, and that a committee be formed to bring the views enunciated fairly before the country, and to watch the introduction and progress of any educational measure which may be brought before Parliament; and that a deputation be appointed to represent the views embodied in the foregoing resolutions before Mr. Forster and the Home Secretary."

ELECTION INTELLIGENCE.

SOUTHWARK.—Sir Francis Lytton has retired from the contest in Southwark, leaving Sir Sydney Waterlow, Mr. Odger, and Colonel Beresford now in the field. The course which has been taken by Sir Francis is described by the arbitrators as "highly honourable to him, and such as to entitle him to the respect and thanks of the Liberal party." The number of electors on the borough register is about 18,000. Of this number nearly 11,000 polled at the last election, when Mr. Alderman Cotton, the Conservative candidate, obtained about 3,000 votes. The agents of the present candidates calculate upon 12,000 voters at the coming election, and it is generally believed that Colonel Beresford will poll at least 3,500, leaving 8,500 for the two Liberal candidates. Colonel Beresford has abandoned his plan of holding ticket meetings. The canvass is being energetically carried out; in the cases of Colonel Beresford and Mr. Odger it is mainly gratuitously performed. On Saturday night Mr. George Odger addressed an open-air meeting at the electors in front of the side entrance to the Core Tavern, Newington-causeway. After addresses by the chairman and Mr. Savage in support of the movement, having for its object the sending of working men to Parliament as representatives of their own class, Mr. Odger addressed the meeting. He explained his political views, and pointed out several reforms which he considered were still needed in some of the laws and usages of the country. With regard to the result of the contest he had no apprehension. He was fully convinced that he would be returned at the head of the poll, notwithstanding that the modern Gog and Magog of the City had decided upon rolling them-

selves into one. He believed the object of the conjunction was to keep a working man out of the representation of the borough, but he was certain the working man would be found too much for them. After Mr. Odger's address, a resolution in favour of his candidature was passed. At a meeting of the supporters of Mr. Odger, in Rotherhithe, on Wednesday, Mr. Thomas Hughes, M.P., spoke warmly in favour of the representation of working men in Parliament by members of their own class.

BRISTOL.—The Bristol papers state that the retirement of the Hon. F. H. F. Berkeley from the representation of the borough has been decided upon. The hon. gentleman has represented Bristol thirty-three years. Amongst those named as candidates for the probable vacancy are Colonel Charles Berkeley, Mr. E. S. Robinson, and Mr. L. Fry. It is suggested that these gentlemen, who are all Liberals, should submit their claims to a preliminary ballot.

NOTTINGHAM.—Colonel Wright has resolved to resign his seat. It has not yet transpired who is to be the Conservative candidate. The Independents cast their eyes upon Mr. Roebuck and Mr. Seymour; and the Liberals, it is said, contemplate inviting (if, indeed they have not done so already) Mr. T. W. Evans, Mayor of Derby, and formerly M.P. for South Derbyshire. It is very probable there will be three candidates.

NORWICH.—In expectation of the issue of the suspended writ for this city, the Liberals will again bring forward Mr. J. H. Tillett, who was defeated in November, 1868, by Sir H. J. Stracey, who was himself subsequently unseated. Should Mr. Tillett succeed in uniting the whole of the Liberals in his favour, his return would be a matter of certainty, as the Conservatives have been much disheartened by recent disclosures. Some of the Conservatives hope to induce Sir R. J. H. Harvey to stand in the Liberal-Conservative interest.

EXECUTION OF TROPPEMAN.

The *Débats* of Wednesday gives the following account of the execution of this notorious criminal:—"Troppman was executed this (Wednesday) morning while the clock of La Roquette was striking seven. He probably no longer entertained any doubt as to his approaching fate, since for the last two nights he had lain upon his bed completely dressed, as though he desired to be ready for the fatal moment. At half-past six the chaplain, the director of the detective police, the director of the dépôt of condemned convicts, the police commissary of the 11th arrondissement, and the registrar of the Cour Impériale, preceded by two warders, proceeded towards the cell where Troppman had spent his last night. When they entered the cell they found him standing. Upon perceiving this group of persons, whose presence indicated that his last hour had arrived, he became very red, and the veins of his neck visibly swelled. He was leaning against the table motionless, with downcast eyes and that hypocritical and gloomy demeanour which he always assumed when he was gazed at. M. Claude, the eminent chief of the detective police, spoke to him mildly and considerably, and informed him that his appeal had been rejected, that his application for mercy had not been granted, and adjured him in that solemn moment to state the truth concerning the crimes which he had committed. With a kind of impatient manner Troppman replied, 'I have told the truth.' Then he twice repeated, 'I did not strike; I did not strike.' He was reminded of those imaginary accomplices whom he had invented (after having made during the preliminary examinations confessions as complete as possible), in order to deceive justice and to gain time, and he was urged to name them. He appeared to have some hesitation, hung down his head, and replied in an almost indistinct voice, 'No; I cannot.' The strait-waistcoat was then removed and the prison shirt taken off. Then were seen the large muscles of his breast and shoulders, his solid arms, his slender forearms, his long and powerful hands. His shirt was put on him, and slowly, with that methodical calmness with which he did all things, he buttoned the collar and the wristbands. The strait-waistcoat was replaced, and all retired, leaving him alone with the chaplain. When he was next seen he walked upright or rather stiffly, making an evident effort to preserve a firm exterior. Without assistance, and with an active step, he ascended the twenty-six stairs. He traversed the long lobby, descended the staircase leading to the front register office, nearly fell at the last stair, and entered the small office, still keeping his eyes cast down and not uttering a word. One of the executioner's assistants, an old man, with trembling hands, slowly unfastened, boggling in the dim light afforded by two lamps, the cords of the strait-waistcoat, and then proceeded to buckle the straps round the wrists and arms, his weak and trembling hands hesitating at every moment, finding with difficulty the holes of the buckles. Troppman, standing, endured with sufficient calmness these dreadful preparations, but at times his head wavered, his eyes, always lowered, seemed swollen, and the ridges of muscle in his back agitated his shoulders. He was made to sit down while his hair was cut off, the priest in a soft voice reciting the prayers. At this moment the prisoner broke down; he appeared to sink within himself, he became weak, and his whole frame was agitated. He kept his lips closed. Who can tell what thoughts in that moment immediately preceding the hour when eternity commences were working in his perverse and diseased brain? He raised his eyes;

his glance fell upon the medical dispenser of the prison, and suddenly for a moment become ferocious. The previous day he had written to the officer asking for prussic acid, and stating that he wished to kill himself to spare his family from shame, and offering a sum of 1,000*fr.* for that service. On the same day he wrote to his brother to tell him that he should be able to make his escape; that with the prussic acid or chloroform which he knew how to procure he could dispose of the warder and the soldier who watched him; that he would assume the dress of the latter, and thus disguised he could easily make his way out of the prison. This wretched dreamer lived up to the last day in the same senseless reveries which led him into crime. The moment was at hand. M. Claude asked him whether he persisted in his declarations. Keeping his eyes cast down he replied, in a low voice, 'I persist.' The last journey was then commenced. He walked unsteadily, doubtless owing to the bonds which fastened his arms. It was scarcely daybreak, the gray and lowering sky cast as yet so indistinct a light that it would have been impossible to have read a letter. When the two wings of the great gate of La Roquette, beyond which appeared the sinister instrument of justice, were opened, the condemned man recoiled and shook all over. Supported by the assistants, encouraged by the chaplain, he crossed the threshold and arrived at the foot of the scaffold. There he twice embraced the priest, and said to him in a very loud voice, 'Tell M. Claude that I persist.' At the first stair he stopped, turned round and exclaimed again, 'Tell him that I persist.' The chaplain, who was retiring, also turned and replied, 'Be easy; I will tell him.' Painfully he ascended the ten steps, closely supported and pushed forward by the executioner, and was placed before the fatal plank. At this moment the ferocious animal which dwelt in this human form made itself visible. His resignation disappeared, and he would not die. He threw himself towards the right, and, finding himself thrust back to the centre by the executioner, he displayed with an extraordinary energy that agility, suppleness, and strength which had made him so formidable. Lying with his stomach against the plank, he drew himself up and thrust forward his head and shoulders beyond the hemispherical opening in which his head should have been confined. The assistant executioner in front seized him by the hair and thrust him back; the executioner took him by the neck to draw him into the proper position, when Troppman, quickly lowering his head, inflicted a bite on his forefinger. The executioner, who possesses prodigious strength and dexterity, succeeded in placing the criminal's head within the opening; the knife fell like lightning, and the basket closed upon the body of the dead man. All that we have stated occurred in no longer a period than twenty seconds. Very minute precautions had been taken by the authorities. From midnight the approaches to the Place de la Roquette had been guarded by strong squads of sergents-de-ville, detachments of the Garde de Paris, horse and foot, and by a body of the gendarmerie of the Seine. The crowd had been kept back as far as possible to beyond the Rues de la Vacquerie and Gerbier. The crowd was, as on all such occasions it has ever been, disgraceful. Cries, jests, songs, recalled the days of the *descente de la Courtille*. If public executions are intended to have a moral effect upon the roughs, male and female, who are gathered there in the narrow streets, where darkness protected outrages of which it is needless to speak, they are great mistakes. Nothing is more profoundly immoral than the assemblages of which such solemnities are the pretext."

Court, Official, and Personal News.

The *Lancet* states that the Queen at Osborne has been suffering repeatedly during the past few months from neuralgia, affecting different parts of the body, and severe enough to seriously interfere with rest. On Sunday her Majesty was too ill from a severe attack of this painful complaint to leave the house.

The Lord Chancellor and Sir John Simeon dined with the Queen last Wednesday.

The Prince of Wales, who has recovered from the attack of influenza which last week prevented him from visiting Lord Fitzhardinge at Berkeley Castle, has rejoined the Princess at Gunton Hall.

At the first Cabinet Council of the present year, which was held on Friday, the whole of the Ministers were present. A second meeting was held on Saturday. Another Council was held yesterday, and there will be two more before the week closes.

One of the daily papers states that Mr. Gladstone, who was present at Professor Tyndall's lecture on Friday looked worn and anxious. The *Liverpool Mercury*, however, says that the Premier, his son, and Mr. Charles Lyttelton, when visiting Lord Lyttelton last week at Hagley, near Stourbridge, were engaged for three days—about three hours each day—in cutting down a beech-tree, measuring in circumference no less than fourteen feet. It is added that this is not the only occasion on which the Premier of England has found recreation in wood-clearing, for we understand that on the recent visit of his Grace the Archbishop of Syra and Tenos, to Hawarden, the Right Hon. W. E. Gladstone was discovered busily employed in sawing planks for the completion of a job of joiner work which he had carried forward to an advanced stage.

Earl Granville has addressed the supporters of the Government in the House of Peers, requesting their attendance at the opening of Parliament on the 8th February, when "matters of interest and importance will be brought under their consideration." Mr.

Gladstone has also issued a circular, reminding the Liberal members of the House of Commons of the date fixed for the meeting of Parliament, and requesting their attendance, "as matters of great public moment will be submitted to the House at a very early date."

The address in answer to the Speech from the Throne will be moved in the Commons by the Hon. Francis Egerton, uncle of Lord Ellesmere, and son-in-law of the Duke of Devonshire, and seconded by Sir Charles Dilke, M.P. for Chelsea.

The gossip relative to the forthcoming Irish Land Bill continues. The bill is now, it is said, printed in its complete form, and is receiving some final touches. The London correspondent of the *Scotsman* says it is all but certain that "fixity of tenure" will not be entertained. An extension of the Ulster tenant-right system, with trifling alterations, for the whole of Ireland, is a much more likely thing. It is expected that the Government will push forward the Irish Land Bill to a third reading before Easter.

There is a talk of the Education Bill being first introduced into the House of Lords under the auspices of the Lord President (Earl de Grey). The *Manchester Guardian* says:—"There are likewise the bills regarding naturalisation and the extradition of criminals, which will naturally fall to the lot of the Foreign Secretary to explain; and, if the rumours in clerical regions be true, there is a proposition in shape which one must presume must first see the light under the auspices of the spiritual Peers, as it has for its scope the making provision for the appointment and payment of suffragan bishops."

It has been officially announced that the Government are preparing a bill to repeal the exemption from parochial rating of Government property.

It was generally believed by the commercial interests concerned that the Government had determined to reduce the rates of postage on printed matter and circulars in the approaching session. It is now stated there is a disposition to postpone the matter, and, in consequence, the Associated Chambers and the Postal Committee of the Society of Arts are taking measures to obtain an immediate decision. The latter body have resolved to urge a reduction on printed matter to one halfpenny for four ounces.

Captain Douglas Galton has been appointed to the Directorship of Works and Buildings, a new office under the First Commissioner of Works. The Assistant Under-Secretaryship of State in the War Office, at present filled by Captain Galton, will be abolished.

Mr. Adam Gifford, Sheriff of Orkney and Shetland, has accepted the appointment of the vacant judgeship in the Edinburgh Court of Session.

His Serene Highness Prince Edward of Saxe-Weimar has been appointed to the command of the Division of Guards.

Lord Napier of Magdala will succeed Sir William Mansfield as Commander-in-Chief of the Army in India.

Mr. George Webbe Dasent, D.O.L., has been appointed by the Government to the post of Civil Service Commissioner.

Sir W. Stirling Maxwell, Bart., has declined the rectorship of the Aberdeen University, on the ground that a majority of the students voted against him. A new election will be necessary, and Mr. Disraeli is already spoken of as a candidate.

The death of Sir G. F. Seymour, Admiral of the Fleet, is announced. The deceased officer, who was in his 84th year, was the heir-presumptive to the Marquisate of Hertford.

Nature announces that the Senate of London University have proposed to establish a Faculty of Science.

The London correspondent of the *Sheffield Independent* says:—"After a considerable interregnum, the editorial chair of the *Daily News* has been filled up by the appointment of Mr. Edward Dicey, one of the most accomplished literary men of our day, a political writer of great ability and experience, and in opinion a Liberal of the advanced, but cultivated, school. Mr. Dicey has recently returned from the East, where, after witnessing the inauguration of the Suez Canal, he visited the Holy Land. That the conduct of the leading Liberal journal should be entrusted to such a man, is an assurance that the *Daily News* will remain true to its best traditions, and that, in foreign politics especially, it will do justice to the real continental and American allies of the English people. Mr. Dicey's 'Life of Cavour,' and his letters to the *Spectator* from the United States—to say nothing of his later works—afford ample evidence of his authority to speak on these subjects and of his genuine, yet discriminating, sympathy with the great Liberal movements of other countries—a class of questions upon which even Liberal journalists rarely appear to advantage."

The reported intentions of the First Commissioner of Works to discontinue the supply of flowers in Victoria Park is contradicted.

Dr. Robert Chambers, the veteran author and publisher, has met with an accident. He slipped his foot in coming down stairs and broke his ankle.

Mr. Sothorn, the comedian, has met with a severe accident while following Baron Rothschild's stag-hounds.

Mr. Broome, who for nearly a quarter of a century was the head gardener and well-known horticulturist of the Inner Temple Gardens, died suddenly on Saturday.

The late Mr. Samuel Bailey, having no near relations, has bequeathed to the trustees of Sheffield 50,000*l.*, to be applicable to the general purposes of the trust.

Postscript.

Wednesday, January 26th, 1870.

WELSH EDUCATIONAL CONFERENCE.

This conference commenced yesterday at Aberystwith, in the Dining-hall of the University College for Wales. A large number of delegates were present. The Rev. F. S. Johnstone, of Merthyr, read a paper advocating compulsory education, on the ground that voluntary effort was almost worked out, and that the attendance was most irregular—not more than three-fourths of those on the registers attending regularly. Even in the better schools the passes in the higher standards were too few, and in the unaided schools the passes were deplorably low. The Factory Acts were most unjust, because they prohibited the child from working without having a certain amount of education, and yet did not provide him with the means of getting that education. Thus idleness was added to ignorance. A school rate would cost little more (if any more) than the school fees. It would be better to pay fourteen millions for education than for criminals and paupers, as we do now. Dr. Edwards (Bala) said that the arguments against a State Church applied equally against religious education by the State. After fighting against the Church Establishment so long, should we accept an Establishment in another form—in our schools—and of a more insidious character. If religious education were necessary it should be given, not in a corner, but openly and paid for. Why should clergy and ministers interfere with our schools any more than with our shops? He insisted on the responsibility of the individual conscience, apart from State interference. The Bible ought to be read. The Rev. Dr. Davies, of Haverfordwest College, read a paper on the best means of providing religious instruction to the young, supposing a national system to be adopted. He enlarged upon the necessity of home training, and said that Sunday-schools formed an agency for religious instruction whose competency was tried and undoubted. The new responsibility would be a stimulant to those schools, and would excite the clergy of all churches to greater exertions. Religious classes could also be held after school hours.

The following resolutions were submitted to the evening conference:—"1st. That it is the conviction of this conference that any system of National Education, fully meeting the requirements of Wales, must be free, secular, unsectarian, and compulsory. 2nd. This conference deems the direct religious teaching now imparted in day schools of but little value, and is confident that the spiritual training of the young may be fully and safely entrusted to the parents and the Christian Church. 3rd. Religious liberty being the birthright of every individual, this conference protests against any national scheme of education which shall enforce attendance at denominational schools, or levy rates for sectarian or even religious instruction. 4th. That a system of national free education, in order to be equitable, should, in addition to the elementary forms, provide advanced and high schools open by graduation to all classes of the community. 5th. That in connection with the establishment of a national education for the United Kingdom, equitable arrangements be made with the managers of State-aided existing schools for their union with the national system, and that provision be made for the speedy cessation of State aid, where such union shall be declined. 6th. That an education association be constituted for Wales, to consist of such persons as concur in the principles embraced in the resolutions of this conference, and that the following gentlemen [names given] be appointed an executive committee to bring the views of this conference fairly before the country, and to watch the introduction and progress of any educational measure which may be brought before Parliament; and that the same gentlemen be appointed to represent the views embodied in the foregoing resolutions before Mr. Forster and the Home Secretary."

The evening meeting was a crowded and excited one. Great efforts were made to alter the resolutions in accordance with the principles of the League. A long dispute occurred on secular education and Bible reading. The League deputation begged the meeting to moderate their plan, and join the League. Excited speeches were made, and the conference was taunted with wishing to exclude the Bible, which the Welsh people would never submit to. This sentiment was loudly cheered. After four hours' discussion, only two resolutions were passed by persistent effort. It was affirmed that the second resolution did not mean the imposition or exclusion of Bible reading.

The statement of the *Church Times*, that Archdeacon Basil Jones has been appointed to the see of St. Asaph, is contradicted.

Advices from Osborne state that her Majesty suffered less from neuralgia on Monday, but was unable to join the Royal Family at dinner.

Last night's *Gazette* announces the appointment of the Duchess of Sutherland (Countess of Cromartie) as Mistress of the Robes, in the room of the Duchess of Argyll, resigned. Archdeacon Mackenzie is gazetted "Bishop Suffragan of the See of Nottingham."

Mr. Disraeli has issued a circular to his supporters, expressing a hope that they may find it convenient to

be in their places on the 8th February, "as business of importance may be expected."

Dr. Mackarness, the new Bishop of Oxford, was yesterday consecrated in Westminster Abbey. The ceremony was performed, under a commission from the Archbishop of Canterbury, by the Bishops of London, Ely, Rochester, Lichfield, and Salisbury. The Archbishop of Syra, with a retinue of Greek priests, was present.

Mr. Stansfeld addressed his constituents last night at Halifax. The right hon. gentleman first proceeded to answer the question how far Mr. Gladstone's Administration had been true to its promises, after which he went on to indicate the subjects of future legislation. Amongst the latter he mentioned the Irish land question, national education, the abolition of university tests, the reform of the licensing system, and the adoption of the ballot.

IRISH PRESBYTERIAN CHURCH.—A special meeting of the General Assembly of the Presbyterian Church in Ireland, convened to consider the financial position of the Church as affected by the Irish Church Act, and adopt measures suitable to the occasion, was held yesterday in Belfast. There was an unusually large attendance of the clergy and laity, and much interest was taken in the proceedings. The deliberations will last for several days, and will turn to a great extent on the rights of the laity.

THE BISHOP OF LONDON IN STEPNEY.—The Bishop of London commenced a series of lectures on the "Evidences of Christianity," at Stepney Old Church, on Monday night. The lecture was considered as introductory, and was brief. The succeeding lectures will be delivered on the seven succeeding Monday evenings, and the working classes are especially invited to attend. The first lecture was attended by a large congregation, and more than 500 persons were unable to obtain admission.

LATEST FOREIGN NEWS.

The debate on the Treaties of Commerce was resumed in the French Legislature yesterday. M. de Forcade, in concluding his speech, announced his intention of voting for a Parliamentary inquiry, because he was convinced that the results of the deliberations would be favourable to free trade. This speech was received with loud cheers, and the general discussion was then closed. At the close of the day's sitting the Minister of Commerce said: "The debates which have been going on during the last few days are the beginning of the Parliamentary inquiry. This inquiry is desired by the Government; for it expects from it a justification of the treaties and an indication of the measures which ought to be adopted. Moreover, this inquiry will acquaint more and more the country to conduct its own affairs, and will guide the Government in enacting decrees which, once adopted, must be accepted by all interested persons as representing the manifestation of the will of the country."

Prince Pierre Bonaparte has brought an action against the *Marseillais* for accusing him of the murder of a shepherd at Vivario.

M. Bancel is suffering from an attack of typhoid fever, and his condition is very serious.

Messrs. Rothschild have been authorised by the Russian Government to negotiate for a loan of 12,000,000*l.*

THE INFALLIBILITY DOGMA.—The *Augsburg Gazette* publishes the Latin text of an address drawn up by Cardinal Rauscher, Archbishop of Vienna, in the name of a large number of bishops, entreating Pius IX. not to submit to the discussion of the Ecumenical Council the dogma of the infallibility of the Pope. One of the principal reasons urged in support of their views by the Archbishop and the prelates associated with him is that the Church has to sustain a struggle just now unknown in former times, against men who oppose religion itself as an institution baneful to human nature, so that it seems inopportune to impose upon the Catholic nations, led into temptation by so many machinations on every side, more dogmas than the Council of Trent proclaimed. In conclusion, the address says that "the definition which is demanded, would furnish fresh arms to the enemies of religion to excite against the Catholic Church the resentment even of men avowedly the best," and give to the European Governments "a motive or a pretext for encroaching upon the rights the Church still possesses." In connection with this subject it may be mentioned that the municipality of Munich has conferred the freedom of that city on Dr. Dollinger for the stand he has taken against the dogma of the infallibility of the Pope.

MARK-LANE.—THIS DAY.

Coastwise as well as by rail, the receipts of wheat from Essex and Kent were only moderate, but in improved condition. The attendance of millers was thin, and the demand was inactive for both red and white produce, at about Monday's quotations. There was a good show of foreign wheat on the stands, for which the inquiry was restricted, at about late rates. Moderate supplies of barley have been on offer. Maltng produce was steady in value and demand, but other sorts were neglected. Malt was dull, at previous quotations. The show of oats has been fair, with a moderate request, on former terms. Beans and peas met a slow sale, at the late decline. The flour market was depressed, at previous currencies.

ARRIVALS THIS WEEK.

| | Wheat. | Barley. | Malt. | Oats. | Flour. |
|------------------|--------|---------|-------|--------|-------------------|
| English & Scotch | 810 | 1,280 | 2,170 | — | — |
| Irish | — | — | — | — | — |
| Foreign | 6,670 | 370 | — | 18,750 | 1,330 qrs. |
| | | | | | Mais, 14,200 qrs. |

SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL.

The LONDON YOUNG MEN'S COMMITTEE have the pleasure to announce that the following CONFERENCES on the present position of the STATE CHURCH QUESTION will be held, viz.:-

TUESDAY, 1st February.—WALWORTH-ROAD CHAPEL. Opener, Rev. LL. D. BEVAN, LL.B.; Chairman, Rev. W. HOWIESON.

TUESDAY, 8th February.—ISLINGTON (Cross-street). Opener, Rev. J. CLIFFORD, M.A., LL.B.; Chairman, Rev. C. BAILHACHE.

WEDNESDAY, 16th February.—TOWN HALL HACKNEY. Opener, Rev. J. ALLANSON PICTON, M.A., Chairman.

TUESDAY, 16th March.—HOLLOWAY CHAPEL. Opener, H. SELFE LEONARD, Esq.; Chairman, Rev. J. MARK WILKS.

To commence at Eight o'clock.

The attendance of Ladies is specially invited.

As other Conferences are in course of arrangement, the COMMITTEE will be happy to RECEIVE APPLICATIONS from INSTITUTIONS or CHAPELS desirous of being visited.

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The Nonconformist.

WEDNESDAY, JANUARY 26, 1870.

SUMMARY.

WHILE Her Majesty's subjects will hear with concern and sympathy of her sufferings from an obstinate attack of neuralgia—a very prevalent if not dangerous complaint at this inclement season—they will not without interest the public services which two of her sons are able to render to the Empire over which Queen Victoria rules. The Duke of Edinburgh has recently gone through the ordeal of a fortnight's Oriental festivity at Calcutta, and the presence of a scion of the Royal House amongst them, seems to have created a real impression on the Bengalees, whose traditions are all in favour of personal Government. Receptions, pageants, balls, and illuminations are to their taste, and engender a greater reverence for British rule amongst this simple community than European legislation. The whole population of the capital of India seems to have been excited by the visit. No expense was spared, and the Earl of Mayo, whose magnificent ideas are well suited to his position as Viceroy of India, insists on paying the entire cost of these demonstrations, some 10,000*l.*, out of his own pocket! Prince Arthur, her Majesty's younger son, is now in Washington, and is to visit New York and other cities. At present there are no signs of great excitement at the advent of the young Prince, but he will hardly fail to create a good impression among his Republican guests, who have always given a cordial and hospitable welcome to members of our Royal Family.

Though some of the New York papers still speak in their sensational way of accepting the annexation of the New Dominion as a set off to the Alabama claims, the Canadians are not alarmed. General Grant might give them real trouble in respect to the "Red River rebellion," but he is quite quiescent. His Government is occupied with annexations in another direction. San Domingo has, it now appears, been made over, at a very cheap rate, to the United States, by a treaty which has been concluded and which only awaits the ratification of the Senate. The Winnipeg insurgents are, it is said, prepared to negotiate with the Ottawa Government for a peaceful arrangement. The North American Confederation will now have a little breathing

time. Whether it will become consolidated into a great federal State time will prove. We are giving the infant Confederation the best possible help by sending over our surplus population. Some thousands have already gone to Canada, and the emigration tide which is setting in so strongly is likely to carry out many thousands more of distressed artisans from London alone to seek a home in the British territories of the New World. Local societies to forward the movement have already been formed in a dozen poor districts of the metropolis, and the Lord Mayor appeals for funds "to help the deserving unemployed to Canada, where, we are assured, they will be readily received and assisted by the Government in much larger numbers than we are likely to be able to send."

There are many signs of the approach of the Parliamentary Session. The Cabinet Councils have been resumed—we hardly remember a season when so many were held—and the names of the gentlemen who are to move and second the Address in the Commons have been announced. The indications of retrenchment multiply on every side, and brighten the prospects of the next Budget. We are able to spare ten thousand men from our army, naval economies have only commenced, and other administrative departments are being looked into with reforming energy. So little is protracted opposition to the Irish Land Bill expected, that it is hoped the measure may be pushed through the Lower House before Easter. Mr. Stansfeld, Financial Secretary of the Treasury, told his constituents at Halifax yesterday that it will not be a Bill subversive of all the relations between the owner and occupier of the soil, nor of agrarian confiscation for a political object, nor a measure framed merely upon the basis of old measures upon the subject, or dealing with questions of compensation for unexhausted improvements. Of course he could not describe what it would be. The rumour that the Education Bill will be introduced in the hereditary chamber suggests either that its provisions will be very moderate, or that the Cabinet has a most childlike faith in the forbearance or liberality of the Peers, who destroyed the most useful clauses of the Scotch Education scheme of last Session. The obstructive tendencies of their Lordships is one of the chief obstacles to that despatch of business which Mr. Bright bewails, and we can hardly suppose that Mr. Forster would willingly entrust his great scheme to the tender mercies of such ruthless critics.

The terrible tragedy in a Roman Catholic church at Liverpool on Sunday evening, which resulted in the trampling to death of some sixteen persons, shows how little such catastrophes can be guarded against. We may improve the approaches to our public buildings, but such sudden panics can only be prevented by the exercise of that reason and presence of mind which crowds so rarely evince. A still sadder, though not so disastrous an event has occurred at the Thorncliffe Colliery near Sheffield, where trade disputes have led to the employment of numbers of non-union miners. The unionists of the neighbouring collieries resolved to prevent the employment of the men, and created a reign of terror in the district. On Friday, however, they gathered to the number of more than a thousand from various parts of South Yorkshire, attacked thirty non-unionist houses at Thorncliffe, demolished the furniture, set on fire several dwellings, and did great damage to property, before they were checked by the police. Many of the combatants were seriously injured, and at least one life has been lost. Elsewhere we report the progress made by the industrial partnership of Messrs. Briggs, which has so remarkably promoted the best interests of employers and employed, and prevented the recurrence of such deplorable outrages as that referred to above. Why should not the same good understanding and content obtain in the Thorncliffe district as in the neighbourhood of Whitworth?

The news from France this week is of a reassuring nature. The new Ministers, spite of their blunders relative to M. Rochefort, are gaining in public favour. M. Ollivier held a grand and unique reception last week, which was attended by all the public men of eminence, Orleanists and Legitimists included, who have hitherto held aloof from the Empire; and Napoleon III. is said to really like his new position as a constitutional ruler. The Government are busily and honestly engaged in dealing with the corruption which has gathered around the Empire, and in weeding the magistracy. There is abundant room for their energy. France, we are told, has twice as many functionaries as are needed for the public service; and the Minister of Finance hopes to produce a budget which will show a very substantial retrenchment, with the prospect of further economies by-and-bye. Having shewn their

ability to deal with mob violence, the new Ministers talk of putting down duelling with a strong hand!

M. Rochefort is believed to be greatly disappointed at the result of his trial on Saturday before the Correctional Tribunal. The event excited little interest, the accused not being present, and repudiating the tribunal before which he was summoned. The editor of the *Marseillaise* was sentenced to a very light punishment, for inciting to civil war—a fine of 3,000 francs and six months' imprisonment, without the loss of his civil rights or his seat in the Chamber. It seems probable that the execution of the sentence will be delayed till the new Press Law, now under consideration, has passed, when an amnesty will whitewash M. Rochefort and his brother journalists. Though the prosecution in this shape assumes a somewhat ridiculous aspect, the great Irreconcilable can hardly claim the honours of martyrdom. In fact, the Reds of Paris are beginning to get weary of a leader who shrinks from desperate acts. The Ultra-Democratic journals are at war among themselves, the middle-classes have discarded their fears, and the assurance is given that an outbreak in the streets is to the last degree improbable.

General Prim seems to have made up his mind to accept the Duke of Montpensier as a last resource. A resolution moved by the Republicans to exclude his Highness from the Spanish Throne has been voted down in the Cortes by a large majority. The Prince, though not elected a Deputy for the Asturias, obtained a very large vote, and public opinion is said to be turning in his favour. Though in Monday's debate the head of the Government said that the Ministers had no candidate to propose, but were ready to continue the interregnum, General Prim and his colleagues are evidently waiting for—perhaps secretly encouraging—the outward pressure which will oblige them to adopt this astute and calculating Prince. He is an Orleanist, but the French Government need not object—the Orleanists having become fused in the Liberal party in France. Unfortunately the Duchess, the sister of the dethroned Queen, is a bigot, whose influence will probably be thrown into the scale in favour of the Romish hierarchy.

THE FRENCH TREATY OF COMMERCE.

PROBABLY there is no act of his reign of eighteen years upon which the Emperor of the French can look back with greater complacency than the Treaty of Commerce concluded with England ten years ago, by the agency of M. Michel Chevallier on the one side and Mr. Cobden on the other. That arrangement, made under the auspices of a despotic Sovereign, may possibly be broken off at the demand of a free Parliament; though such an event is very unlikely. But the vast amount of good effected by this sagacious stroke of statesmanlike policy cannot be recalled. That treaty has been a great boon to the French people. It has had the effect of greatly stimulating some of their most important industries and extending their commercial relations. It gave that stimulus to free-trade principles throughout Europe which the initiative of France could alone secure, and inaugurated an era of liberal tariffs. It can hardly be doubted that the French Treaty has been among the most potent of the influences which have, during the last few years, prevented the Emperor from rushing into hostilities, and have obliged him in the end to submit to a constitutional régime rather than run the risks of a great war to consolidate his personal ascendancy.

The term for which that Treaty of Commerce was concluded now draws near its close, and a simple notice on the part of either of the contracting parties would bring it to an end in a year. This possibility has aroused the ardour of the Protectionist party on the other side of the Channel who, giving the rein to blind prejudice, trace the present depression of trade in France to the operations of the Treaty, and who are encouraged to believe that the liberal commercial policy which was inaugurated at the fiat of Napoleon III. in opposition to the general sentiment of the country, will be reversed now that the nation can give expression to its will in a free legislature. Ten years ago there is little doubt the French Chamber, if it had been entirely unshackled, would have sent back Mr. Cobden to England without his treaty. The country has since tasted the blessings of Free Trade. M. Thiers can indeed point to suffering industries in France, as can our "revivers" in England. But he cannot explain away the broad facts of the case—the doubling of French exported produce to this country since 1861, the great impetus given to the wine, silk, and fancy trades of France, and the greater cheapness and better quality of

many articles of prime importance to the consumer.

Our neighbours are now fairly plunged into a great free trade controversy, from which commercial freedom has everything to hope. They have enjoyed its blessings before they are called upon to investigate its theoretical soundness, or its merits as a practical fiscal policy. Happily the appeals of such Protectionists as M. Thiers to their national prejudices and pride are a day too late. The French people of the present day can hardly be persuaded that unrestricted commerce is an evil, because it makes their country dependent on foreign nations, and hampers them in going to war. They care little now comparatively for ascendancy in Europe; still less are they eager to maintain ruinous armaments in order to keep up an untenable international dictatorship. The arguments of the Orleanist orator are as much drawn from the exploded delusions of the past as are the weak appeals of our Reciprocity advocates. But the discussion on commercial freedom which has commenced in the French Senate and the Legislative Body will bring the entire question under review in the light of present needs and prospects. Apart from M. Thiers' special theory on the subject, which fails to arouse public interest, the question is broadly placed before the French people whether the great mass of consumers are to be sacrificed for the benefit of a small section of producers—whether in a country mainly agricultural, the mass of people are to be obliged to pay high prices for inferior articles in order that certain trades may flourish, or seem to flourish, at their expense. Our English "revivers" may save themselves superfluous trouble by quietly awaiting the issue of this controversy. They have but to rest awhile, and observe the drift of opinion on the free trade question among our lively neighbours. If the Commercial Treaty has been a national calamity to the French people, if it has impoverished the national resources and crippled their industries, the truth will now be made manifest. But if it should turn out that the liberal fiscal policy inaugurated ten years ago by the Emperor has on the whole increased the wealth of the nation, developed its resources, and given an impetus to its staple industries, the changes begun by a despotic Sovereign will be ratified by the matured convictions of a self-governing community.

The inquiry now proceeding in France will have other beneficial results. It affords the means of that political education which our neighbours so greatly lack. If commerce is depressed, spite of the vast increase of commercial intercourse with England, the causes of this stagnation will not escape investigation. The truth is now coming out, and was forcibly expressed by M. Jules Simon, that the restrictions upon liberty, and not its development, have frustrated the beneficial action of free trade. France cannot be at the same time both a great military and commercial country. The new system requires new and freer conditions of political and social life. If protection is discarded, other obstacles to industrial development will have to be removed, to make the change safe, palatable, and advantageous. Excessive centralisation, heavy taxation, vexatious restrictions on internal trade, the disturbing influence of the conscription, and the retention of costly armaments, are all mixed up with the final settlement of the free-trade controversy. It is not merely a question of commercial legislation, but, as M. Thiers candidly admits, an entire change of system, that is involved in the discussion. He is ready to agree with M. Rouher that freedom of commerce binds nations together in the bonds of peace. By giving guarantees against war, it obviates the need of great military establishments. M. Thiers does not like a prospect so adverse to the old traditions of France. But his countrymen have lost their reverence for prejudices which would leave France isolated and impoverished.

There is to be a full and impartial inquiry into the working of the Treaty of Commerce with England before further action is taken. For two years at least that convention between the two countries will remain intact. Before that period has elapsed, there can be little doubt that the French people will have been fully instructed on the whole question, and have become more alive than they now are to the advantages of unrestricted commercial intercourse. Free institutions and freedom of discussion will tend to bring out the whole truth; and in due time the enlightened French nation will be able to choose between the Protective system, with its corollary, huge armaments and international jealousy—as advocated by M. Thiers—or a free-trade policy, which promotes international intercourse and friendship, and requires "Peace, Retrenchment, and Reform" to give it beneficial development.

ETHICS OF THE DUST.

PROFESSOR TYNDALL, the successor of Faraday, delivered, at the Royal Institution last Friday night, a lecture upon Dust. The subject of the lecture is one with which we are all sufficiently familiar. Dust meets us in every stage of life. It is the plague of house-keepers, and the bane of travellers. We have always known, we imagine, that dust was something palpable. We can see it, and we can feel it; but it has been left to Professor Tyndall to say of what it is composed. There is some novelty in Professor Tyndall's discoveries, but not so much as is imagined. If dust has not before been sufficiently analysed, there has been a strong belief or suspicion as to its nature. We have all known, at least we imagine so, that it is of the nature of matter to give off something from itself. Everything in the world is in the process of formation and decay. It dies and lives again; rots and revives. Dust is but larger matter in other forms. Now, it has been our suspicion, if not belief, that this dust is partially composed of minute organisms. We were told, long ago, that we are all peopled by such organisms, invisible for the most part to the eye, but having life and breath in as real a sense as we have ourselves. Belief in such a case could not be knowledge, because every man cannot be a practical or scientific chemist. But the fact which Professor Tyndall proclaimed last Friday night has, we think, been a matter of belief all along—for years and years. He is a discoverer in the sense that he apparently proves what has long been thought. The interest attaching to his lecture belongs, therefore, in our judgment, more to the manner in which he has demonstrated his conclusion than to the conclusion itself.

Professor Tyndall described, in graphic and most interesting language, the process of his discovery. What is remarkable in his narrative is the evident fact that, like many other scientific discoveries, he has found the truth by accident and not by intention. He had no original purpose of analysing the constituents of dust. He was about something else, and dust came in his way to such an extent that he found he must get rid of it—destroy it. He was making researches into the decomposition of vapour by light: the dust came in his way and frustrated his experiments. He tried one thing after another to remove it, and found to his astonishment, that his trials were unsuccessful. At last he allowed the dust to pass over the flame of a spirit-lamp, and discovered that it then no longer appeared. The conclusion was that it was composed of organic matter, which fire alone could destroy. Professor Tyndall says that he was "by no means prepared for this result," for he "had thought, with the rest of the world, that the dust of our air was in great part inorganic and non-combustible." We are not sure, ourselves, that this is not the case to some extent yet, for it is not proved that all dust is composed of organic matter. What, apparently, is proved, is, that to a greater extent than had hitherto been supposed, it is mainly composed of organic forms.

Now, Sir William Hamilton used to say, that of all professions the medical profession was the most conservative—the least inclined to discovery, and the least open to accept discoveries when made. Looking at the way in which infectious and contagious diseases are propagated, one would have thought that its members would long ago have tried to find out in what way the atmosphere of a room in which a person lies ill of scarlet fever or cholera differed from the atmosphere of a room in which scarlet fever and cholera were not present. This, however, has been beyond their notion of the service due to the science or art which they have professed. They have taken diseased bodies as they have found them, and seldom troubled their minds about anything but the more proximate causes of disease. Professor Tyndall, who has nothing to do with the medical profession, now comes forward to give its members some information as to the real cause of certain diseases, as well as to make practical suggestions, with the view of preventing their extension. He has confirmed the idea of the agency of living organisms in the formation of disease. "As," he says, "a planted acorn gives birth to an oak competent to produce a whole crop of acorns, each gifted with the power of reproducing its parent tree; and as thus from a single seedling a whole forest may spring, so these epidemic diseases literally plant their seeds, grow, and shake abroad new germs, which, meeting in the human body their proper food and temperature, finally take possession of whole populations." Here we get at the origin of many diseases, and, as Professor Tyndall says, by disclosing our enemy we are enabled to fight him.

Can we fight him? The experiments that were made last Friday night go to prove that we can, to a certain extent, destroy the organic matter in the air which is the cause of disease in various forms. We can use fire—and very possibly, after all, it was the fire of London that cured the Plague—but we cannot burn the air of every room, and keep on burning it. We can, however, prevent the specific organism that has caused a specific disease from entering our own system. The prevention is simple enough: we have only to use cotton-wool respirators, or, if that be not convenient, a silk handkerchief will generally answer the purpose.

We have not followed Professor Tyndall into the numerous paths of illustration by which he proved and published his discovery, for we want to remark that he has not exhausted the subject. With regard to the prevention and cure of disease, he has put a great instrument into the hands of some men who, it is to be hoped, will try to utilise it. Knowing, as a fact, that certain diseases are caused by the presence of certain organisms in the body, they will probably endeavour to find a means of extirpating those organisms. This, however, is not all. Does not this dust serve other purposes besides that of propagating disease? Is not that purpose an exceptional one? Is it not possible that it ministers to health? It is, we are told, everywhere; and it is everywhere with some high purpose. It forms, no doubt, the constituent of other life; it may serve, as a rule, to consume the seeds of many diseases in our own bodies. "All is not gold that glitters," and all, we may be sure, is not poison that is dust. We need not, with our new petty, half-acquired knowledge, anathematise it, for possibly we may find that we could not do without it.

THE FUTURE OF THE SUEZ CANAL.

THE commercial world is at the present moment engaged in the discussion of a most important problem, one which almost surpasses in interest the legislative adoption of the free-trade policy so long preached by the far-seeing and sagacious Richard Cobden and his staunch-hearted colleagues. What influence will the existence of the Suez Canal exercise on the ocean traffic of the world? This is the great commercial question of the day, one which concerns the industrial interests not merely of England and Europe, but likewise of India, China, and Australia. Is it not strange that a mere cutting across a narrow neck of land should be fraught with changes which may perceptibly affect the industrial history of the world? For years the possibility of the Suez Canal ever becoming completed had been treated as a myth, a feat the impracticability of which gave the lie to Napoleon's assertion that there was no such word as "impossible"; but now that the great work of M. de Lesseps has been so far finished as to be capable of use for business purposes, the old scepticism has taken a new form, and people inquire of each other, "Of what use is the canal?" Lord Houghton, who represented the Royal Geographical Society at the Suez festivities, thinks that the geographical, commercial, and political importance of the famous undertaking have been somewhat over-estimated. Very possible, but is not this rather the result of the manner in which some persons have laboriously endeavoured to under-estimate the importance of the canal? It was but the other day that we were told that the canal could never be completed, and engineers of eminence, like Mr. Hawkshaw and Mr. Fowler, who expressed a contrary opinion, were charged with being visionaries. Are we again to believe in the false prophets of old? We trust not. There is observable, at any rate, a disposition in this country to take up in a thoroughly impartial spirit the question of the commercial value of the new water way, and to afford every facility for testing the same in a speedy and decisive manner. The English shipping interest, especially, have vigorously bestirred themselves in the matter, and to an extent which cannot have failed to undeceive those who thought that with the completion of the Suez Canal our commercial supremacy would cease, and that the place of our merchant ships would be occupied by those of France, Germany, and Italy. Not that no such danger ever existed, but that our shipowners and merchants were keenly alive to the actual condition of affairs, and profited thereby accordingly. At the present moment there are several steamers advertised to leave London and Liverpool for Eastern ports, *via* the Canal, and their number is expected to be considerably increased during the next few weeks. A Liverpool paper announces the names of several shipping firms who have adopted the new route.

Mr. Blow, Marine Superintendent of the North China Steamboat Company, has given a practical account of

his voyage from Greenock to Bombay, *via* the Suez Canal, from which we learn that the view taken by us in a previous article was correct—that steamships would have to be specially constructed for the navigation of the canal. As these steamships must be of iron, it is not improbable that the iron ship building industries of this country are on the verge of a new career of busy prosperity. In Scotland, the influence of the new order of things already seems to have been felt. "I know," says Mr. Blow, "of a large American company in the East, which is now having vessels built on the American plan, as to engines and hulls, on the Clyde; and it is their intention to reconstruct their entire fleet of fourteen large wooden steamers, many of them vessels of 2,000 tons, and build them of iron." Indeed, there exist numerous indications that although France has borne much of the expense and labour of constructing the canal, England is likely to profit, both commercially and politically, the most by its existence. It was feared that the construction of the canal would place our Indian Empire at the mercy of Russia or France, but if Mr. Blow is to be accepted as an authority the reverse is the case. He tells us that he was captain in 1857 of the first steamer that sailed from Dublin with troops to put down the Indian mutiny, and he now makes the following declaration, which is worth the attention of advocates of retrenchment, who know the real cost of keeping up the gigantic troopships engaged in conveying soldiers between England and India:—"I will guarantee to carry in an auxiliary screw-steamer of about the *Sin Nanzing's* tonnage, and having two decks, 600 soldiers, with their baggage, &c., and land them on the twenty-fifth day from leaving England at Bombay, and the cost shall be 50 per cent. less than the average cost per head for every soldier landed in India during the mutiny, and the time occupied will be twenty-five days instead of seventy-five." After such a statement as this it becomes impossible to wholly ignore the political importance of the Suez route. It must tend to yet further consolidate the strength of our empire in the East. Lord Houghton ventured an opinion that the completion of the Suez Canal would exercise very little influence on the commerce of either France or England; but he must have forgotten the repeated endeavours to bring the colonies and the mother country yet closer to each other by more speedy means of communication. The new ocean highway, by reducing the intervening distance several hundreds of miles, presents further facilities for placing India and Australia in closer intercourse with England. A Natal paper, alluding to this, expresses its fear that the opening of the Suez Canal, by diverting the British shipping traffic into a new channel, will be disastrous to the interests of the Cape settlements. This is too gloomy a prospect to be realised. Shipping will always find its way where a profitable trade can be carried on. The real sufferers by the new order of things will be the owners of sailing ships. The speed with which the journey to the East can now be effected, *via* the Suez Canal, will naturally render the long voyage round the Cape more tedious and unpopular, unless abridged by the use of steam. The first indication of the coming change from sailing-ships to steam-vessels is furnished by the fact of a new line of steamers being laid on by the Messrs. Rathbone, of Liverpool, for Calcutta direct, *via* the Cape; and by the Pacific Company sending their steamers to Valparaiso, *via* the Straits of Magellan. This circumstance, combined with others of a like nature, shows that one of the first-fruits of the competition engendered by the completion of the new canal will be the extension of regular steam navigation to all parts of the world.

But it is asserted that the heavy charges imposed on vessels making use of the new route forms an obstacle fatal to success. The policy or impolicy of these imposts can be determined only by the results of experience. Nevertheless, taking them at their present rate, they are not, according to Mr. Pender, too high to deter vessels from proceeding to the East by way of Suez, the increased cost of the route being more than compensated by the advantages accruing to the merchants and shippers from their being enabled to transact at least double the amount of business with the same amount of capital. Of course, if it was found that the charges imposed had the effect of deterring traffic, they would be proportionately reduced. But connected with the canal is an element of success too much overlooked by the public. This is its importance in developing the cotton supply of Egypt and India. The Khedive perceived this from the first. To him M. de Lesseps' great achievement represented something more than the opening of water communication between the western and eastern seas: it betokened the commencement of a new epoch in the industrial history of the ancient land of the Pharaohs. There are not wanting some to express their belief in the probability of

Egypt yet resuming its olden place among the nations. And who can say otherwise? It is not given to man to predict the future. But is the Suez Canal likely to become the great Channel of ocean traffic between the West and the East? This is the point on which opinions chiefly differ. Yet a careful examination of all that has been said and written on the subject, instinctively leads one to the conclusion that the canal traffic will bear about the same proportion to the regular ocean traffic as that borne by the passenger trains on an ordinary railway to the luggage-trains. It will be largely used by those who can afford it, but it will not monopolise all the traffic to the East. On the contrary, by leading vessels making use of the competing routes to have recourse to cheaper and more speedy means of transit, it will tend, while securing for itself a fair amount of patronage, to augment the traffic by the various competing routes, thus practically not merely opening a new road to the East, but also extending and further utilising those already in existence.

Foreign and Colonial.

FRANCE.

The debate in the Legislative Body on the interpellation of M. Jules Brame relative to the Treaties of Commerce, has been going on during the week. One of the speakers was M. Jules Simon, who showed that French industry could stand English competition, France being placed in a better position than England in all respects, saving the price of coal. He also demonstrated that the Treaty of Commerce had created a good position for French agriculture, the agricultural population being nine times larger than the population employed in trade. M. Jules Simon proceeded to urge that it was principally the consumer whose interests should be studied, and that the poor should not be made to pay for the protection afforded to a few merchants. He concluded his speech by declaring that liberty of commerce was necessary to all; that all liberties were related one to the other, and all led to peace. His speech was received with loud cheers. M. Gillommin also argued that the Treaties of Commerce had worked to the advantage of the agricultural interests, which previously were always sacrificed to trade. M. Clement Duvernois declared that protection had never produced anything but misery, dearth, and famine. He was, however, of opinion that nothing should be done hastily, that the tariffs should be progressively lowered, and that a Parliamentary inquiry was necessary before notice could be given of withdrawal from the Treaties of Commerce.

On Saturday M. Thiers delivered his expected speech against free trade. He appealed to the example of the United States and the British colonies to prove that protection prevailed along with the most liberal institutions. He denied that 10 per cent. was a protectionist duty, and asserted that practically the duties of 10 and 15 per cent. now enforced did not amount to half those rates. The English and Swiss, through their command of minerals and hydraulic power, could produce goods 20 to 30 per cent. cheaper than the French. The cotton, linen, and woollen manufactures of France had all been more or less prejudiced by the treaty. England, by her commerce and colonies, embraced the world, but was vulnerable at every point. France, self-sustaining and self-contained, was more secure, and had a right to enjoy the advantages of her more secure position. Loud cheers from a certain number of benches greeted the conclusion of M. Thiers' speech.

M. de Forcade la Roquette rose, and said that both the Chamber and the Government were anxious for a Parliamentary inquiry into the question of free trade; but, as to withdrawing from the Treaties of Commerce, the Government was opposed to such a step, and hoped the House would be of the same opinion. M. de Forcade la Roquette added, that it was expedient that the inquiry should be general and complete, and that all parties interested should be heard before the Commissioners, who should receive evidence not only from representatives of the different trades, but also, and indeed more particularly, from the consumers. He was further of opinion that the principal point towards which the inquiry should be directed, was the question of temporary admissions, in order to ascertain whether the decrees of the 10th inst. should be maintained. M. de Forcade la Roquette then entered into a defence of the Treaty of Commerce of 1860, which, he contended, was a great and glorious act, and had entailed no sacrifice of French interests. On the contrary, it had proved advantageous to French agriculture, to the silk trade, the trade in Paris articles, and many other branches of French commerce. M. de Forcade la Roquette added that the Treaty of Commerce of 1860 was not dictated by political motives, but it was nevertheless certain that the Government had, by a fusion of the interests of both nations, secured the alliance of England upon indestructible bases. He then undertook to show that the iron trade was protected by sufficiently high duties. His figures were challenged by M. Thiers, and the discussion was adjourned.

A most important manifesto has been published on the subject of the French Commercial Treaties.

Nearly a hundred of the leading firms in Havre have memorialised the Government and the Legislative Body not to make any change in the present system without a full Parliamentary inquiry.

M. Ollivier has promised on behalf of the Government to consider the propriety of abolishing public executions, and to lay the result before the Legislative Body before long.

The reception held by the new Ministers the other night is being much talked about. It was remarkable, the *Times* correspondent says, for the presence of all the leading Orleanists, Messrs. Duvergier de Hauranne, Dumont, Alfred de Broglie, and (though last not least) M. Guizot himself. There was great greeting and rejoicing, as of many old friends meeting on ground safer and more congenial than any they for a long time had trodden. The meeting of Guizot and Ollivier was particularly warm, and some say that the new Minister kissed the hand of the veteran statesman, for whom his admiration is well known; but it is certain that their greeting was full of cordiality and good feeling. In the most Orleanist circles it is generally said that no doubt can now be entertained of the Emperor's sincerity, and, indeed, the profession of such doubts is permissible only to those who make it a point of honour to adhere to their dynastic attachments, and to affect a conviction that the establishment of true constitutional liberty in France is possible only after the restoration of one particular family. In fact, Orleanism is fast dying out, like a lamp from which the oil has been diverted into another receptacle.

M. Guizot recently spoke of M. Ollivier to the following effect:—"I feel the greatest sympathy for that young man, and I consider it a great piece of good fortune that he has inspired the Emperor with confidence, as he has certainly the country. If he can remain in power only a year, he will become a great Minister."

A *Senatus-Consultum* is shortly to be presented regulating the election of municipal councils and the choice of maires, and there can be no doubt but the days of all the arbitrary functionaries selected by a despotic Government are numbered. The "strong-wristed" prefects have yet to be removed, but they will be replaced as soon as possible. M. Lambrecht is spoken of for Lille, and should he accept the appointment, he will find himself at the head of an administration which a few months ago opposed his election with the most thorough-going Imperialist virulence. Other labourers in the Parliamentary field have been offered prefectures, so the Government cannot intend to retain the tools with which the arbitrary worked.

Ever since the installation of the present Ministry the Emperor, it is stated, has worn the aspect of a man relieved of a heavy burden, long and painfully endured. He is not only cheerful, but gay, and his satisfaction at the decisive step he has taken is increased by the excellent qualities he discovers in M. Ollivier, of whom his good opinion seems but to improve on longer acquaintance. The position of that Minister, who, whatever may be said about the equality of the members of the Government, is a Premier in all but the name, is undoubtedly enviable—none the less so, perhaps, by reason of the difficulties which it will be his glory to surmount.

Relative to the coming trial of Prince Pierre Bonaparte, the *Times* correspondent says:—

The great difficulty of the case appears at first sight to be that to Fonvielle's assertion that it was the Prince who struck Noir, Pierre Bonaparte can oppose no better evidence than his own counter-assertion. Unfortunately for him, if that assertion be true, an enemy was the only witness of the scene, and, moreover, his own notoriously violent character tells sadly against him. But it is said that for the defence two witnesses will be called, to whom Fonvielle, escaping from the house in a state of great excitement and agitation, declared that "*ce diable de Noir a frappé le Prince*," who replied by a pistol-shot. This is the *on dit* that has reached me. As regards the marks of a blow which the Prince summoned medical men to certify, there is no doubt they were found to exist. Only it is said that one of the surgeons found them to exist rather too much—in other words, he doubted whether such traces could have been left by a blow from a man's hand.

It is said that with the view of abating the present rage for duelling in France, M. Ollivier has in contemplation a measure which, instead of a short imprisonment, will inflict a fine of 100,000 francs both on principal and seconds.

The trial of M. Henri Rochefort, for offences against the Emperor and Imperial family, was held on Saturday before the Correctional Tribunal of Police. M. Rochefort and his colleagues of the *Marseillaise* did not put in an appearance. The Public Prosecutor said, "It has been rumoured that the Government would demand that the maximum sentence allowed should be passed on M. Henri Rochefort. On the contrary, we request the tribunal to inflict only such a degree of punishment as may be necessary to affirm the respect due to the law." M. Henri Rochefort was sentenced to three months' imprisonment and to a fine of 3,000 francs; M. Pascal-Grousset to six months' imprisonment and a fine of 2,000 francs; and M. Dereure to six months' imprisonment and a fine of 500 francs. A large crowd assembled outside the Palace of Justice, and after the sentence had been delivered some portions of the assemblage shouted, "*Vive Rochefort*." Nothing else occurred worthy of remark. M. Rochefort himself was in his seat in the Legislative Body.

Ledru-Rollin declines to act as counsel for the Noi family, because such a course would be by implication a recognition of the status of the Imperial Judges.

The above sentence does not involve the forfeiture

of M. Rochefort's political rights. When the law sending press offences before a jury shall be passed, as it probably will be very soon—it having been already accepted by the Council of State—M. Rochefort, with Grousset and a lot of other small fry of the incendiary press, who have just been sentenced to various terms of imprisonment, will be amnestied. Probably (says a correspondent) the hero of Belleville will not even commence the three months' captivity to which he is sentenced. As for the 3,000*l.* fine, should he decline "up in principle," as is common in such cases, to pay it, some of his admirers will doubtless subscribe the amount. Or, perhaps, he might get off that too. People begin to feel rather ashamed of having made such a fuss about such a very *médiocre* person.

The *Times* correspondent makes a very reassuring statement relative to the public peace:—

The constant reports spread during the later autumn and winter of coming insurrections in Paris ought now to be at an end, and in future they should obtain no credit. It is quite clear that the disaffected do not propose risking their valuable persons by an attempt to upset the established Government. They may be very much attached to a Republican form, but they still more dearly love their own safety. They have scarcely any arms, and they know what the Chassepot can do. They know the army to be staunch, and that the middle classes desire tranquillity. On more than one recent occasion they have seen the shopkeepers issue forth with cudgels to chastise the perturbers of the peace. We shall get in time to the special-constable system in Paris. The Emperor has seen it, and knows that it is good—better than national guards armed with muskets, which they are unskilful and often unwilling to use. Believe me, there is no risk of a row in Paris, even on so great an issue as the trial of a Rochefort, and it is only the pusillanimous and the mischievous who propagate the belief of its probability.

There has been a very serious strike of artisans at the great iron works of M. Schneider, the President of the Legislative Body, at Creuzot, where many thousands are employed. A few days ago the matter assumed a very serious aspect. A person called "an agent of an international society" is said to have incited the strike, and money was sent from England and Switzerland. A number of new workmen were taken on, and a force of no less than 3,500 soldiers was sent to the town to protect the men who were willing to work from possible violence on the part of their comrades on strike. M. Schneider's presence seems to have had a good effect, and he apparently made substantial concessions. On Monday all the workshops had their full complement of men, and the strike is now at an end. The ringleaders have been discharged.

AUSTRIA.

The Lower House of the Reichsrath discussed on Friday the draft of the Address in reply to the Speech from the Throne. In reply to some attacks that were made upon him during the debate, Count Beust, the Chancellor of the Empire, said that he assented to the Address of the majority, although he did not agree with it on all points. He disputed the accuracy of a statement made by one of the members of the House that the national leaders would never learn sagacity; and he characterised as pessimist the views expressed by Herren von Kaiserfeld and Andercal. He had never dissembled the fact that his wishes were for conciliation, and that he therefore favoured the party of compromise. Count Beust also denied the accusation that since the retirement of Count Auersperg he had entered into negotiations with a leader of the Slave party, and had expended secret-service money in intrigues against the Ministry and the Constitution. As Minister for Foreign Affairs, he was interested in the cessation of internal conflicts. In the sittings of the Delegation he had been reproached, too, with stirring up hostility against foreign Powers but in vindication of his conduct he could now point to the fact that Austria's relations with all foreign Governments were of a peaceful character. In conclusion, he declared that he was anxious for peace with all nations, and that to compass this happy result would continue to be the object of his most strenuous efforts.

It is supposed that Prince Carlos Auersperg or Herr Giskra will be the President of the Ministry.

The Committee of the Lower House of the Reichsrath have approved the Government Bill for the levy of the Army Contingent for 1870. Herr Figuly, a member of the Committee, announced his intention of bringing forward a motion in the full sitting of the House for the reduction of the effective strength of the army to 600,000 men, a step which would effect a saving for the year of 20 million florins.

SPAIN.

On Monday the debate upon the resolution moved by Senores Castelar, Martos, and Rodriques, for the exclusion of the Duke de Montpensier from the throne, took place in the Cortes. Senor Castelar made a speech in support of the motion. He declared that the Bourbons had always been opposed to liberty, and that the Duke de Montpensier being a Bourbon, it was impossible to allow his being brought forward as candidate for the throne. Senor Echegaray replied. He said that the revolution had destroyed the principle of royalty by divine right, and that the deposed branch of the Bourbon family could never be restored. General Prim spoke in support of Senor Echegaray's views, and declared himself opposed to the return of the late Queen or of the Prince of the Asturias. He added that with the exception of one of their members, Admiral Topete, the Government had no candidate to propose, and therefore intended to continue the interregnum. The resolution was rejected, 160 members voting against it.

The composition of the Electoral Bureau, as at present constituted, gives rise to the presumption that the monarchical candidates will be in the majority everywhere excepting at Badajoz, Huesca, and the city of Valencia. At Oviedo the voting in all probability will be in favour of the Duke de Montpensier. The Duke has been elected by an immense majority as Deputy for the Asturias.

AMERICA.

Prince Arthur is now in the United States. He reached New York on Friday, and was received by the British Ambassador and the British Consul. The next day he left for Washington, and reached that city in the afternoon. There is to be a banquet and a ball in his honour on the 27th. It is reported that on his return public receptions will be given to the Prince at Baltimore, Philadelphia, and New York. Prince Arthur was presented on Monday to President Grant by Mr. Thornton. His Royal Highness afterwards visited the Senate House.

The Senate, by a strict party vote, has passed the House Bill to admit Virginia to representation in Congress. Previous to its adoption it was amended, so as to enforce the test oath for public officials, and to prescribe at the same time numerous conditions, among which is a prohibition of any distinction being made on account of colour in schools or public places. The House of Representatives has accepted the Senate amendments, and passed the bill in the shape sent down to it.

President Grant and his entire Cabinet have decided that the honour of the United States demands the prompt conclusion of the purchase of St. Thomas, negotiated by Mr. Seward, and there is little doubt Congress will be recommended to forward the sum originally named to Denmark without further delay.

It is announced in the New York papers that President Grant communicated a message in writing to the Senate, on the 10th inst., accompanied by a treaty for the annexation of San Domingo to the United States. The documents were of a confidential nature, and were referred to the Committee on Foreign Relations. It is unofficially stated that the sum to be paid by the United States is a million and a-half of dollars. The treaty is to be valid when ratified by the Senate of the United States, and confirmed by a vote of the majority of the citizens of San Domingo.

The Rhode Island Legislature has ratified the Negro Suffrage Amendment. The Mississippi Legislature has elected Mr. Revels, a negro clergyman, to be United States Senator.

Concerning the Red River insurrection, it is telegraphed that the insurgents do not appear to be inclined to come to terms. From advices received in New York, it seems that Father Thibault and Colonel Desalaberry had induced the half-breeds to send a deputation to Ottawa in order to effect a peaceable settlement of the difficulty. There is a very doubtful report to the effect that the Hudson Bay Company have recognised the temporary validity of the insurgent Government in the Red River Settlement. The directors at home state that no information has reached them respecting the approach of a band of Sioux Indians to the Red River Settlement. They add:—"The reported seizure of a large sum of money from the company's treasury can have no foundation, inasmuch as the company have no specie on hand at Red River. According to advices from the company's officers, dated Fort Garry, the 14th of December, the only depredations by the French half-breeds consisted in their having taken a quantity of the company's provisions and a few Indian guns."

AUSTRALIA AND NEW ZEALAND.

Advices from Melbourne are to December 7. In Parliament business drags slowly along, and there is little probability of the session closing until close upon Christmas. In the Assembly the discussion upon Mr. Higinbotham's resolutions, in reference to the relations existing between England and the colonies, is unfinished, and no estimates have yet been passed.

The *Melbourne Argus* says that a reply to the proposition to hold a conference of colonial representatives in London next month was forwarded by the Chief Secretary to the hon. secretaries of the Colonial Conference by the last mail. It simply declined the invitation, on the ground that the Government of Victoria was not prepared to instruct any person or persons to represent it in a conference, with authority to concur in recommending measures for the consideration of the Imperial Government.

The most exciting event of the month had been the arrival of the flying squadron. The Liverpool, Phoebe, Liffey, and Barossa, anchored on the 26th of November, and the Scylla and Endymion on the 28th, the squadron having been dispersed by a heavy gale off the coast. Rear-Admiral Hornby and the officers of the squadron had been constantly fêted since their arrival, and had expressed their gratification at the hospitable reception accorded them.

In the colony of New South Wales a general election is taking place, the Opposition having forced a dissolution, and up to the present date its representatives have been successful. A good deal of sectarian feeling has been excited upon the education question.

It is considered that the New Zealand difficulty has now all but terminated, as the leading chiefs appear to be in earnest in their attempts to put a stop to the war. A local paper reports the proceedings at the recent meeting of the Hon. Mr. McLean, Native Minister, with Rewi, Manuheri, and the

principal chiefs of Ngatimaniopoto and Waikato, at Pakiki, near Tokagnamutu:—"After more than five years of sullen isolation, Rewi announced that the time had come for them to speak to the pakeha; and the first result of a meeting face to face with a responsible Minister of the Crown, is the agreement that fighting shall cease, and a way be opened for the re-establishment of those friendly relations between the races, the interruption of which has brought so much disaster on both."

FOREIGN MISCELLANY.

The name of the Count de Paris is mentioned in Spain as a candidate for the throne.

The health of M. Raspail, the celebrated deputy of the Legislative Body, is much improved.

It is rumoured that the Sultan intends making a pilgrimage to Mecca and Medina, via Cairo and Suez.

The reported suffering of the Czar from "hereditary mental disease" is denied by several French and German papers.

The Archduke Carl Ludwig of Austria has arrived at Berlin, and has been received with great distinction at the royal palace.

It was reported in Hong Kong that the licensed gambling-houses there were shortly to be closed in virtue of orders from home.

Garibaldi is at present suffering severely from his old enemy rheumatism. He has been obliged to give up all correspondence, being unable even to sign his name.

The Italian Parliament has been prorogued to the 7th of March, owing to the inability of the Finance Minister to prepare his budget earlier, and to the interruption of public business caused by the Carnival.

A number of boys were alighting and skating a few days back on Lake Kunitz, near Liegnitz, in Silesia, when the ice broke and six fell into the water and were all drowned.

The *Gazette de France* announces that the Fenian chieftain Stephens, who has been a refugee at Paris for a couple of years, is sick, and in a state bordering on destitution.

The Duke of Edinburgh's reception at Calcutta appears to have been cordial, and the illumination in his honour very fine. His Royal Highness was expected at Agra on the 20th inst.

The *Gazette* says the principle of free trade gains ground daily in France. Its partisans represent a population of 20,000,000, whilst the protectionists do not number more than 4,000,000.

DR. LIVINGSTONE.—The Cape papers publish Dr. Livingstone's letters to Sir Thomas MacLean, the latest only being dated Casembe, July 8, 1868; and also a letter from Dr. Kirk, dated September 7, 1869, which says that Livingstone has found the Nile sources in the lakes near Casembe, as observed and described by the Portuguese officers, Lacerda and Monteiro. But his letter is most unsatisfactory, as it gives no details on this most interesting point.

THE COST OF BEAUTIFYING PARIS.—So many contradictory reports as to the amount expended by M. Haussmann on the rebuilding of Paris have been circulated, that it may not be out of place to give the exact figures according to an official return just published. The total expenditure during the last seventeen years amounts to 84,700,000*l.* Of this the city has paid almost one-half—40,900,000*l.*—out of its own resources. The balance, amounting to 43,800,000*l.*, has been raised by various loans.

PRINCE PIERRE BONAPARTE has published a letter in the *Pays*, stating that many newspapers having attributed to him words and statements he never uttered or penned, he only recognises the accuracy of the replies he made when under examination. The confinement of the Prince, it seems, is rendered as little irksome as possible. A letter in the *Independence Belge* states that he is treated with every attention, that he has his meals sent in to him every day from Vélour's, and takes them with his wife and children.

FRIGHTFUL NEW YORK STATISTICS.—A New York journal publishes a list of violent deaths for the past year only. Here are some of the statistics:—42 persons were murdered; 80 men "either shot, hung, or poisoned themselves"; 31 women died by their own hands; 175 persons met their death by drowning; and 76 were "killed by steam or street cars—a large percentage of victims to the carelessness with which our public conveyances are managed." Altogether 887 persons met with a violent death, and of these 725 are ascribed to "accidental" causes, though the journal qualifies this statement by the remark that most of them "could have been avoided."

SIR SAMUEL BAKER'S EXPEDITION.—Sir Samuel Baker reports that he arrived at Berber, on the Nile, on the 1st of January. He performed the journey from Suez in twenty-six days. Subsequently he reports from Khartoum, under date the 18th inst.: "We have arrived here, all well. I found that Gialfa Pasha, the Governor-General of Soudan, had completed all preparations necessary for the expedition, and we expect to proceed within a week with one thousand soldiers. We are now getting our material ready, and Mr. Higinbotham, the engineer, is coming up with the remainder of our forces."

THE BRITISH MINISTER IN CHINA.—Sir Rutherford Alcock is said to have been treated with "great rudeness" by the Imperial Commissioner Ma, at Nanking, having been kept waiting a quarter of an hour before being admitted. "On complaint being made (says the *North China Daily News*) the Viceroy protested that no intentional discourtesy had been shown in the delay, and on Sir Rutherford's return to his vessel the presents were sent with the accustomed formalities. These, however, Sir Rutherford declined to accept until an official of due rank should

have been sent to express regret for the apparent discourtesy. Late at night this official made his appearance, and Sir Rutherford then refused to receive him."

MOVEMENT IN THE SOUTHERN STATES.—An American general who has held chief command for some years in one of the Gulf States, records an important movement that is going on in the South; and one too that we cannot but regard as of hopeful aspect. He states that the "poor whites" of South Carolina, Georgia, and Alabama are migrating in such numbers in the direction of Arkansas and Texas, where land is cheap, that it seems as if the former States would be denuded of white labourers. Contemporaneously negroes are moving on the "black belt"—the belt of country stretching from the Sea Islands in South Carolina, westward through Middle Georgia, Middle and Southern Alabama, Mississippi, and Louisiana; and he believes that if the blacks were better educated, there would be a still greater exodus of those people from the more northerly parts of the Southern States.

MADAME EMILE OLLIVIER.—The *Figaro* gives an account of Madame Ollivier's having dined at the Tuileries. She was attired in a costume well suited to her character—a robe of white tulle with a corsage montant, with long sleeves, over carrement sur la poitrine, with ceinture d'enfant of broad ribbon fastened at the back; while her beautiful fair tresses fell unconfined, descending to her waist. She is twenty years of age, but does not appear to be more than sixteen, and she related to the Emperor the history of her marriage. It seems that every year M. Emile Ollivier has gone to the same waters, in the Vosges, to which her family were in the habit also of resorting. The name of the celebrated Deputy made some impression on the young girl, but he did not seem to think of her. For the first year he treated her as a child; in the second year it appears as if she had grown a little; and in the third year she had attained to "the stature of his heart," and the marriage took place. She scarcely dreamed then that she would one evening relate the story to Napoleon III.

STATE OF IRELAND.

A meeting of the magistrates of the county of Fermanagh was held on Saturday, in the County Grand Jury, Enniskillen, for the purpose of considering what steps should be taken with reference to the dismissal of Mr. John Madden from the Commission of the Peace. The requisition in compliance with which the Earl of Erne called the meeting was signed by thirty-six magistrates; but many of these were unable to attend. The meeting was private; and at the close of the proceedings the secretary informed the representatives of the press that it had been determined to secure the signatures of those who were absent before publishing the resolutions which were adopted. The only information that has leaked out is that the resolutions are of a temperate character.

A correspondent of the *Clonmel Chronicle* states that it has been determined to put O'Donovan Rossa again in nomination for the county of Tipperary, should the seat be declared vacant. Funds are being raised for this purpose.

A circumstance illustrative of the state of society in Tipperary has just been reported. Some property belonging to a tenant farmer, seized under a decree for rent, was offered for sale a few days ago, but though there were over 300 persons present, not a single bid was made, and the attempt to sell proved abortive. It is stated, by way of explanation, that previous to the auction placards were posted up about the place calling on the people to respect the "tenant-right" of the person against whom the decree had been obtained.

A most harmonious tenant-right demonstration was held on Monday at Larne, county Antrim, under the presidency of Mr. William Hamilton Burke, an extensive landholder. Resolutions were passed demanding for Irish farmers undisturbed occupancy, against extortion and capricious ejectment, but repudiating all desire to infringe upon the just rights of the landlords. It was also resolved that tenants should be liable to eviction for non-payment of rent or receiving compensation for improvements which they had previously made, and which had enhanced the value of the land.

Crimes and Casualties.

A considerable sum in coin and bills—2,500*l.* in all—has been abstracted from the iron safe of Messrs. Peck, the tea-merchants, in Eastcheap.

The man Spinas, who brutally murdered a young woman in a fit of drunken madness, has been committed for trial. The name of his victim is Cecilia Aldridge. The Treasury will prosecute.

The "Highbury riots" are said to have been traced to medical students attending St. Bartholomew's Hospital, two of whom, having been identified by the inspector at Highbury Barn, have been dismissed from that hospital.

Mr. John Hardy, M.P. for South Warwickshire, a gentleman who makes himself somewhat conspicuous among the rabid and lusty Tory members of the House of Commons, has been committed for trial at the Stafford Assizes for a libel on an auctioneer named Knight. Mr. Knight gave evidence against Mr. Hardy in a county court action, and the libel complained of was contained in letters addressed to him afterwards by the defendant.

On Saturday afternoon a sailor shot himself on

Fish-street-hill. He came out of the Albion Coffee-house, where he was lodging, about two o'clock, and attracted the attention of those who were about by calling aloud, "Look out." Thereupon he put a six-barrel revolver to his mouth, fired, and fell back dead upon the pavement. He had just before had dinner at the coffee-house, and the waitress reports that while she was attending him he showed her a six-barrel revolver, and said, "I bought this this morning; do you know what it is? Before to-night it will be in my mouth, for I am miserable, and I am tired of my life." The girl states that she was afraid to make any remark. The name of the sailor is unknown. He had lately returned from the Cape, and on Friday he told the landlord with whom he lodged that he had got an appointment as mate on board a ship going to Australia. He had been drinking.

On Sunday there was a frightful accident at St. Joseph's Catholic Chapel, at Liverpool. In the evening there was a conclusion to a series of services, conducted by several Passionist Fathers. The chapel was crowded, and the staircases filled; and the schoolroom below was also crowded. It appears that shortly before eight o'clock a drunken man entered the chapel and began to create a disturbance. A scene of confusion ensued, and it being evident that a row was about to occur, some of those in the schoolroom tried to get out. The noise caused by the stamping of feet reached the church, and the service was momentarily suspended. It is stated that at this time a man in the street shouted out "Fire," and was also seen to hold a lighted lantern towards one of the windows of the church. This created a fearful panic. The church was crowded to its utmost capacity—the galleries and aisles being literally crammed—and the utmost consternation prevailed. Many of those assembled in the schoolroom smashed the windows, and tried by that means to get into the street, but this only increased the general alarm. Those in the body of the church near the entrance door of the schoolroom made a simultaneous rush from the building, and, on getting to the steps leading into Grosvenor-street, came into contact with the crowd pouring up the steps leading from the schoolroom. It is stated that several persons threw themselves from the galleries into the body of the church, but the majority of those seated in the galleries kept their places, thereby lessening the terrible consequences which followed. As it was, the collision between the crowds coming from the church and the schoolroom proved to be most frightful, for no fewer than fifteen persons, all adults, and chiefly Irish, were trampled to death. Notwithstanding this terrible result, it appears that a large proportion of the congregation in both places kept their seats, and the services were proceeded with. The Rev. Father O'Donovan (one of the resident priests), who fortunately was standing near the open door, immediately put forth the most strenuous efforts to stop the frightful panic. In the chapel, finding his exhortations to the people to be quiet of comparatively little avail, Father Raphael gave out the hymn commencing, "Jesus my God," the singing of which was speedily joined in by the congregation, and tended greatly to restore order. All the fathers and priests in the chapel, about a dozen in number, exerted themselves to the utmost to keep the people in their places, otherwise the loss of life must have been fearfully aggravated. Another person has since died from the injuries sustained, making sixteen.

There has been a disgraceful outbreak in the collieries near Sheffield. On Friday morning about 1,000 miners from the neighbouring collieries assembled at Thorncliffe, and made a violent attack upon the occupants of a number of houses recently built by the proprietors for the accommodation of the non-unionist men. These houses were plundered, completely sacked, and the furniture destroyed; and an attempt was made to fire the whole range of buildings. The police were reinforced, and a savage attack was made upon them with stones and bludgeons, and it is also said that firearms were used. Several of the police, including two of the officers in command, were more or less seriously injured, and several hours elapsed before order was restored. The mob also broke into the police-station, and liberated a prisoner who was confined there for some offence. The colliery company is repairing the houses, and will recoup the miners for the £350 loss they have sustained; but the hundred will be proceeded against for damages for property destroyed in a riot. Mrs. Hughes, one of the wives of the miners, died on Saturday from the fright she had sustained. There are now between fifty and sixty soldiers quartered on the spot. The police have apprehended sixteen colliers who were known to have taken an active part in the riot. They were taken before the magistrates, together with the men captured by the police on the spot during the disturbance, and remanded.

Miscellaneous News.

John Crossley and Sons (Limited) have just declared a dividend for the year ending December the 4th, 1869, at the rate of fifteen per cent. per annum.

THE WOMEN FRANCHISE QUESTION.—The London Union, on Wednesday evening, after a stormy discussion, negatived by a large majority the proposition brought forward by Mr. N. Hartog, of University College, "That the present civil and political subjection of women is unjust, and that the franchise ought to be extended to them"; and also negatived a more moderate proposition, moved as an amendment by

Mr. Desanges Parcell, of the University. There was a full attendance of members, and many ladies were present on special invitation.

RUGBY SCHOOL.—The discussion concerning the Head-Mastership of Rugby School has, according to the *Scotsman*, tranquilly ended. The masters will remain at their posts, and do their best, in conjunction with Mr. Hayman, to maintain the traditions of the school. There is reason to believe that the good feeling which previously existed has been restored, and that this great institution will now enter upon a new career of prosperity.

OVERCROWDING IN SOUTHWARK.—Some parts of Southwark, it is stated, are so thickly populated that there are hundreds of houses overcrowded to such an extent that only half of the minimum space allowed by law is obtainable by each inmate. In one room in a house in the Marshalsea there were the father, mother, two children (one of whom was suffering from typhus fever), and the bodies of three children who had died of that complaint, all huddled together. —*South London Press.*

ADULTERATED BEER.—At a meeting of the Liverpool Select Vestry yesterday, Mr. Glover, a brewer, made a vigorous attack on his brother tradesmen, whom he accused of largely adulterating, and thereby causing nearly all the lunacy which is caused by heavy drinking. The chairman admitted that the number of persons brought to the workhouse suffering from delirium tremens was very large. The clerk said, however, that these persons usually recovered after a few days of enforced abstinence.

THE BRIDGEWATER ELECTION COMMISSIONERS are to be compelled to grant a certificate of indemnity from legal proceedings to the witness Lovibond, the Court of Queen's Bench having made absolute the rule to that effect. The Lord Chief Justice, in delivering judgment, expressed his opinion that Mr. Lovibond was subjected by the Commissioners to a rigorous, inquisitorial, and almost oppressive examination, and that he had given proper answers to the questions put to him.

KING EDWARD'S SCHOOL, BIRMINGHAM.—The Governors of this institution are now preparing their scheme for presentation to the Endowed Schools Commissioners, under the Act of last session. The *Birmingham Post* has heard that among other changes of an important character, they have resolved to make a provision for the establishment of a school for girls of the middle class, in connection with the present New-street schools for boys.

BRADFORD CHAMBER OF COMMERCE.—On Monday night the annual *soirée* given by the President of the Bradford Chamber of Commerce to the members took place in the rooms of the Chamber. A lengthy report of the proceedings of the Chamber during the past year was read; and then the President, Mr. J. Behrens, delivered an admirable address indicating the future work before Chambers of Commerce, urging more especially that their attention should be directed to the further reduction of taxation, and the appointment of a Minister of Commerce. Lord Frederick Cavendish, M.P., Mr. Miall, M.P., Mr. J. Whitwell, M.P., Mr. A. Illingworth, M.P., and other gentlemen, delivered addresses, in which the reciprocity delusion was shown up, and the services of the Bradford Chamber in the past were acknowledged, and its capacity for doing a most important work in the future was recognised.

MR. HANDEL COSSHAM, who unsuccessfully contested Dewsbury at the recent Parliamentary election, last night delivered a political address to a large audience in the Public Hall of that town. Mr. Ridgway presided. Mr. Cosham reviewed the measures of the last session of Parliament, and spoke hopefully of the work of the coming session. The Irish Church Act was likely to open the way to further legislation on the relations of Church and State. He regarded the Act as having established religious equality in Ireland, but believed that the Government would stand firmly against the Roman Catholic demand for supremacy. He expressed a hope that the Irish land question would be honestly dealt with, and that the laws which hedged land round both in England and Ireland would be broken down. He also spoke of the subjects of national expenditure and the ballot, and of the prospects of the latter question he was sanguine. He also expressed a conviction that if Government were well supported, we should in three years have the blessing of a "free breakfast table." Mr. Cosham's address was received with much enthusiasm.

A TELEGRAPH SHIP IN THE ENGLISH CHANNEL.—On or about the 1st day of April, 1870, a telegraphic station vessel will be moored by the International Mid-Channel Telegraph Company off the entrance to the English Channel, in from 55 to 59 fathoms water, in lat. 49 deg. 20 min. 30 sec. N., long. 6 deg. 17 min. west of Greenwich. The vessel will be painted black, with the words "Telegraph Ship" in white letters on her sides; she will have three masts, and to the top of the mainmast a large black cone will be hoisted during daytime, and a powerful globular light at night, elevated thirty feet above the sea, which in clear weather should be seen from a distance of six miles. A flare-up light will also be shown every fifteen minutes during the night from an hour after sunset to an hour before sunrise. During foggy weather, day or night, a bell will be rung continuously for half a minute every quarter of an hour, and for the first six months, or until the 1st day of October, 1870, a gun will be fired every quarter of an hour, and after that date the Commercial Code of Signals for the use of all nations will be used on board, to the exclusion of all other codes, and none other can be noticed.

Literature.

HULL'S SERMONS.*

This is the tribute of a brother to a brother, gone away—a worthy, beautiful, and affecting tribute. The living longs to perpetuate the memory of the dead, thinks that it deserves to be perpetuated, and imagines that the world would be the better by knowing what the deceased minister of King's Lynn thought and spoke. Not always, perhaps too rarely, is the prompting of affection sustained by impartial judgment. It is sustained, in this instance, most certainly. The loving heart of the editor is more than exculpated; is thoroughly justified by the strongest and soundest considerations of wisdom and of public good. It had been a real and great loss—a loss of that spiritual light and influence which the world so deeply needs; and never more than in this troubled and torturing age, if these rare discourses had not become a permanent possession. But they have, and we are richer far than before, in a kind of treasure, which is as scarce as it is precious.

In simple justice, we must understand that neither the first nor this second series of sermons was prepared by the author for publication. They were not even fully written out for the pulpit; and hence, several of them, however otherwise excellent, are felt to be imperfect, unfinished, and so far unsatisfactory, and must have been largely supplemented and filled out in the oral delivery. The task of the editor, however lightened by his deep love, must have been unusually difficult. He has had to use the aid of shorthand notes, taken at the time of delivery, to decipher what he calls "almost illegible manuscripts," and withal to deal with what was sometimes incomplete in itself. But the task is done—well and nobly done—and he has raised to his beloved brother a true monument which has told to thousands, and will tell to thousands more, the simplicity, sincerity, and spiritual worth of the late minister of King's Lynn, his intense love of Christian truth, his deep insight into it, and his power of expounding it, and of impressing it on others.

Already the first series has passed through three editions, though published under many disadvantages, being the remains of a *Nonconformist* pastor, a young man, and wholly unknown to the outside world. We may not reckon much on newspaper or magazine reviews. The stock phrases and forms of laudation are easily come at, and are often taken up, parrot-wise, with little real thought and less conscience. But the reading public, where all the adventitious circumstances are at least not favourable, seldom run greedily after a book—a book of sermons, least of all—unless there be some real and rare worth in it.

There is nothing sensational or rhetorical in these discourses, no vapid inflation, no high-wrought and finely-rounded periods, no *ignis fatuus* bewitching the preacher's eye, and drawing him on to some will-o'-the-wisp, no wild fire flashing and coruscating, bewildering himself and his hearers, and leaving both in a maze of darkness, worse confounded. Withal, there is nothing dogmatic and conventional in them, though they be brimful of high and pure teaching. You find none of the commonplaces of systematic theology, no legal justification, no forensic imputation of sin or of righteousness, no Christ reconciling God to men, and paying satisfaction to Divine justice, but they are instinct with living Christian ideas, with holy and quickening truths. The marked peculiarity of the book is that it is true and real, and contains the true and real convictions of an earnest godly soul. As for the writing and style, it is almost degrading to speak of it. The author has not made it at all, it has made itself. There is no catching at beauties, no aiming to strike. It is simply and perfectly natural. Clear, pure, living thoughts clothe themselves, without effort, unconsciously, in clear, strong, and most apt words. Telling pulpit utterances, these would not and could not be called, in any ordinary sense, but they do tell, most touchingly, of immense latent power, of the profound faith and the deep earnestness of a young man who was himself nobly fighting the good fight, who was really waging the inward strife with self and sin, contending heroically for God and His Christ, and labouring to enlist others in the same personal, spiritual conflict.

It is characteristic of these exertions that they are one and all instinct with ideas—not

words, words, for ever words, but ideas, the living, spiritual, practical thoughts, which are expressed or involved in the text of the sacred writers. The first in this second series may be taken as an example—not by any means the most striking that could have been chosen. It is entitled the Inheritance of the Conqueror, on the text, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." We select a few detached sentences.

"Between the fall and the restoration, between the lost paradise of the past and the great city of the future, lies that path of toil and struggle which is the earthly life, and, therefore, as the inevitable result of victory, this glorious promise rises." "I want to illustrate the promise, that it may, by God's grace, help us to see a sublime meaning in the apparently commonplace struggle of life, and nerve us with new energy to be faithful unto death." "To be owned at last, by God, as His son, demands a conflict that pervades the whole course of life and becomes victorious, only on the heavenly side of the grave." "No man can by any effort make himself a member of a family, he must be born into it." So that "we do not struggle to become sons, for we are so; but we have to fight just because we are God's sons." "The conflict rising from sonship is not created by any outward circumstances, but by the state of the soul itself, in all conditions of life and ages of time." "Within the soul of man lies the field of spiritual conflict. 'The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the thing that ye would.'" "The spirit pants for the invisible, the flesh for the visible world." "The spirit lives in God, the flesh creates temptation to oppose Him." "The tendency of the flesh is to be a creature of circumstances, that of the spirit is to be their king. It is supremely hard for us to lead a life of holy separateness and Divine consecration. . . . And if this be hard, is it not obvious that we must grasp the weapons of our warfare till death. Translate your commonplace toils into this meaning, and they become transfigured." "Our struggles become our possessions, because they tear away the hindrances of the carnal, they bring us the nearer to God."

The last sermon of the series, as much as any other, perhaps more than most of the others, reveals the true and rare genius of the preacher, his power of piercing into the very depth of a spiritual truth, and bringing it up irradiated with the charm and the glow of poetic fancy. Its subject is, "Hope entering within the veil." Again, we select a few detached sentences—

"The Apostle says, that though Christ has reconciled man to God, there is a veil of mystery still, concealing God and life and the world of the future. And he tells us, that Christian hope, priest-like, draws it aside, and reposes trustfully in the shrouded mysteries which 'eye hath not seen, nor ear heard, nor heart of man conceived.'" "He speaks of this, not as a beautiful truth merely, but as a great motive, without which, Christian steadfastness is impossible. . . . The words in this verse, 'hope, an anchor of the soul,' suggesting as they do, a power which holds a man's spirit fast against the shifting currents of the world, bring this before us even more forcibly, so that the Apostle means to express by them an aid, without which, a man cannot hold fast 'the beginning of his confidence firm unto the end.'" "There are difficulties which render Christian endurance an impossibility, apart from the sustaining power of hope which enters within the veil." "There is a veil over the spiritual world. The Divine life commences with the opening of the spirit's eye on the invisible. But, is it easy to feel God ever near, to live as in the presence of Christ? Are there no moments when the eye of faith is dim, and when it is hard to believe in the existence of a spiritual world at all? What can hold us fast then, but the hope that we shall one day pass from this region of delusions, and behold the unclouded beauty of eternal realities, and know even as we are known. . . . There is a veil over the discipline of life. . . . O the mystery of life! How often do the questions it suggests break in upon us, and we can find no answer, when our very insignificance seems to crush us; when we ask ourselves, what is our little life, in the midst of the infinite universe, whose laws seem so unalterable, whose order is so grand and calm, and whose forces are so irresistible! . . . In the light of the eternal day, the mystery of life's discipline shall be unravelled, and all that is now so inscrutable, shall be seen to have been right and loving and just." "There is a veil over the heaven of the future. . . . How is this earthly life to develop into the blessed life of heaven? . . . How can such creatures of weakness, so prone to temptation, so broken with conflicts, so conscious of defilement, ever become prepared for the fellowships of heaven? . . . God knows our life, with all its efforts and failures. He will one day unfold the secret records of the soul, and its purposes shall be carried out with grander tasks and with nobler fulfilment. That hope, now fluttering through the veil of mystery, and resting with folded wings on the covenant of the Eternal, becomes an anchor of the soul."

We are utterly at fault if these detached sentences, with all the disadvantages of being torn from their connection, do not create a strong impression, not only of the deep piety of the preacher, but of the vigour with which he thought, and of the clearness, and the beauty with which he expressed his thought. If we could believe that Mr. Hull was not alone, but has left behind him many young ministers of like stamp and spirit, our hopes for the advance of an elevated, pure and practical Christianity would be almost without limit. Surely there has been, and there is a marvellous advance as to pulpit power in the present, compared with the last generations—at least among Nonconformists. The dry, lifeless, formal discussion of dogmas which was almost invariable fifty years

ago, has passed away. Calvinism—precious only because of its doctrine of the enormity of sin and of redemption by Divine grace—is almost now unknown. Calvinism, in its extreme form, that *monstrum horrendum*, as it was early and justly baptised, which represented the Great Father creating beings whom He had first fore-ordained to eternal sin and misery, is buried as we trust in a fathomless grave. It has been seen at last that such an idea is as corrupting to the heart as it is fatal to the conscience.

We have no right to pronounce on the form which Mr. Hull's theology had taken—if indeed it had taken any fixed form. Possibly, probably, it had not. Likely enough, he might have been able, to accept with slight modifications, the Church of England, the Congregationalist, or the Westminster Confession, one or other, or all of them. Very probably on several important doctrines of theology, his ideas were as yet unsettled. But we feel no hesitation in classing him with the school of progress. His own words abundantly sanction this conclusion. He speaks (p. 168) of

"Teachers who have acted as if they thought elaborate beliefs about Christ of more importance, than a simple personal trust in a living Saviour, and the tendency of whose teaching has been to exalt creeds demanding a mental assent above the faith that springs from the heart. And from such have arisen all the sectarian quarrels and doctrinal disputes which have darkened Christian faith; for when men receive Christianity chiefly as a creed, they are apt to denounce those who differ from them, and to regard those as unchristian, whose shibboleth is unlike their own. From the other, no such quarrels can spring, for when men believe that Christianity in its deepest sense is a life in Christ, they regard minor matters as immaterial, and recognise a common life in the risen Saviour as the ground of universal Christian brotherhood. Of the former, the world is weary. Dogmas without life breathe no blessing on the cravings of the heart, and fail to meet the thousand ways, in which wearied humanity is feeling darkly for a Saviour. And, above all, its controversies and bitter sectarian jealousies have no power to cheer the sad, or soothe the restless, while they too often drive the thoughtful to infidelity and the miserable to despair. For the latter of these—Christianity as a life in Christ—the world is longing. When the personal Saviour as the light and life of men is more fully preached, as the Gospel, men will feel that that is what they need, and when Christ our life is felt to be our Christianity, the murmurs of sectarianism must cease."

This is the meaning and essence of the whole volume from beginning to end—Christianity a life, a life in Christ, a deep inner power of holy, happy living, begotten out of Christ, nourished by Him, and creating an ever closer and closer assimilation to Him—Christianity a life, wholly founded on the principles and precepts of Christ's Gospel, warmed and impelled by intense love to Christ, and wholly regulated and governed by the very spirit which reigned in Christ.

Who would not pray for more of such preaching, such living? Then would our countrymen then would the world soon believe that the Father hath sent His son. The Father has sent His Son, but the world does not believe. How can it, when Christians and Christian churches are what they are?

NURSERY SONGS.*

This is certainly the most successful attempt we remember to give body and coherence to the most popular of those nursery traditions, the origin of which defies antiquarian research and with which most people will associate pleasant memories of childhood. Their charm has heretofore lain in their delightful nonsense and wonderful rhymes. That they have admirably answered their purpose, the experience of most English households will attest. What could be better adapted as a lullaby for the infant of the family than "Bye baby, bunting," and "Hush—a-bye baby on the tree top," when sung by the anxious mother or persuasive nursemaid! How suggestive of juvenile glee, absorbed interest, and hearty romping, the time-honoured "See-saw Margery Daw," "Ride a cock-horse," and "Diddlely, Diddlely, Dumpty"! All of these nursery songs live in the remembrance of little boys and girls as they grow up, and Mrs. Clark has endeavoured to give about a score of them permanence by creating around them a bright atmosphere, enshrining them in graceful fairy stories, and calling in the aid of accomplished artists to give them a pictorial setting. Her handsome volume had been but a very short time in the house of the writer before it was seized upon and devoured by two of the juvenile members of the family, and has already grievously suffered in appearance by reason of its popularity with the younger sisters.

More unpromising material than some of these grotesque songs for weaving into pretty stories it would be impossible to imagine. The inventiveness and fancy of Mrs. Clark have,

* *Lost Legends of the Nursery Songs.* By MARY SENIOR CLARK. Illustrated from the Author's designs. London: Bell and Daldy.

* *Sermons.* By the late Rev. E. L. HULL. Second Series. London: Nisbet and Co.

however, overcome every difficulty. "Jack and "Gill" are transformed by her lively imagination into a little hero and heroine, who fetch water from an enchanted well to cure the sickness of the Baron's young daughter. "Margery Daw's" sale of her bed and its unsavoury consequences takes the shape of a deed of noble self-sacrifice for the benefit of others. We get a most perfect solution of the nursery mystery connected with "The old woman who lived in a shoe," by the aid of an improvised giant of Brobdiagnian proportions, who comes to grief by the intrepidity of the elder "children" of that numerous family. The stories are so varied in outline that any single one can hardly be taken as a specimen of the rest. But it may give some notion of Mrs. Clark's method of evolving pretty sermons out of very difficult texts if we briefly describe the "lost legend" founded on the following familiar ditty:—

"Hush-a-bye baby
On the tree-top,
When the wind blows,
The cradle will rock.
When the bough breaks,
The cradle will fall;
Down will come cradle and baby and all."

The infant aforesaid is the daughter of a countess whose lord was killed in the wars. Driven out a wanderer, she saves nothing from her burning house except her baby and a little silver cross, which she hung around the infant's neck. The countess hides herself, till the enemy should leave the country, in the neighbourhood of a stream, where she weaves a cradle of rushes for her little one, which is hung on a tree, while she makes baskets for sale or gathers wild strawberries. Her brother's army comes to the neighbourhood; and while she is unexpectedly detained in the camp, a storm breaks the branch, and little Rivula and her cradle are tossed into the stream. The baby must soon have been drowned, for the stream could hold it up no longer, "if it had not chanced that a "water-nymph wandered that morning up "from the sea to gather some water-lilies that "bloomed in a still, shady bend of the river." She saw the little baby just as it was sinking, and caught it gently in her arms and bore it down to the sea, and into a secret cave which became Rivula's home. Here, amid rocks, seaweed, and coloured shells, the little girl grew up under the care of her kind foster-mother, making friends of all the birds and fishes. She is discovered by a young earl who lived in a castle hard by, who, after some acquaintance, asks Rivula to go and live with him. We quote the sequel of the story in the words of the authoress:—

"When the wedding morning came, he went down to the shore to meet her; but he would hardly have known his barefooted damsel in the beautiful maiden who came towards him. She wore a wonderful lace veil, woven by the sea-fairies of the finest and whitest corallines; her shoes were of the most delicate mother-of-pearl, her robe was trimmed with petrified foam-flakes, and on her shining hair was placed a coronet of pearls. She wore no ornaments but pearls, except that beneath the splendid pearl necklace there hung the little silver cross that her mother had tied round her neck when she was a baby, cradled on the tree-top.

"All the earl's vassals shouted for joy when he led in his lovely bride. The widowed countess was waiting on the steps to welcome her. But when she saw the little silver cross, she threw her arms round Rivula's neck, crying, 'O my child, my little daughter whom I lost!'

"She was indeed Rivula's mother. After searching in vain for the baby that the wind had tossed from the broken tree-top, the soldiers who were with the countess had brought her to the castle of her brother the wounded earl. When he died, she had stayed to take care of his little boy, now the young earl who had married her daughter. So Rivula was comforted for the loss of her kind sea-nymph friend by the love of her own dear mother.

"And every year, when summer seas grew warm, there came a sound of sweet and wondrous singing across the starlit waves, and Rivula flew down the terrace steps to greet her ocean mother once again."

"Bo-Peep," "Little Boy Blue," "Hickory Dockery Dock" (as it is rendered), "Hark, hark! the dogs do bark," and "Baa Baa Black Sheep," are also clothed with new life by the facile and ingenious pen of the authoress, who by these stories, told with admirable simplicity, helps to create a love of the beautiful, to arouse sympathy for misfortune, and to convey, though not obtrusively, many a wholesome lesson to the young. "The Lost Legends" have, we believe, appeared in successive numbers of *Aunt Judy's Magazine*. They are well worthy of being reproduced in a more enduring shape, and their value is greatly enhanced by the capital illustrations from the author's designs, to which Mr. A. Hunt (whose "Jack Frost coming to Bo-peep's assistance" is particularly effective), Mr. Newcombe, and other artists have given a permanent form. We quite envy the delight with which little boys and girls who receive this elegant gift-book will trace through its pages "The Lost Legends of the Nursery Songs."

"MABELDEAN."

When a writer takes for his motto John Bright's wise utterance, "We have been professing Christianity during eighteen centuries, 'it is now time that we should commence to 'practise it,' he awakens so much of our sympathy that we are disposed to regard with favour his attempt to embody so sound a principle. We may not think that a three-volume novel is the best medium through which to convey such teaching, but that is an objection we can manage to get over, and proceed to examine the manner in which he attempts to execute so important, but so difficult a task. We regret, however, that our commendation of "Mabel-dean" must be restricted almost entirely to the title-page. There is very much in our Christian (?) notions and practices which requires reform, as we have never failed to point out, but if such reform is to be accomplished it must be by different instruments from those which the author of the novel has employed. A reckless crusade against all that is established, which proceeds on the assumption that "whatever is, is 'wrong," which attacks usages of a very harmless character with the same severity as false and mischievous principles, which censures mere follies in language so fierce and unsparring that it has nothing stronger to say against great crimes, which casts off every sentiment of reverence, and seems to revel in the pain inflicted upon feelings which, even if they were mere prejudices, deserve more respect than is here accorded to them, can have but one result. A writer who exalts his own crotchets into principles, and so leads others to treat the principles he sets forth as crotchets, who substitutes passionate invective for reasoning, who is apparently never troubled by a doubt of his own wisdom, or a suspicion that those whom he assails may have convictions as sincere as his own, may please himself by such diatribes as those which are here given to the world, but will certainly do nothing to help on the cause which, we suppose, he is desirous to serve. Aristocratic exclusiveness and pride are contemptible and ugly enough, but their evil will never be exposed nor their power overthrown by the absurd caricatures of high life which are here presented. Christian men have too often shown more regard to dogma than to practice, but they will never be led into a more excellent way by the senseless railings against doctrine, and the wanton contempt poured upon names and things they hold most sacred, in which this writer indulges. There are innumerable anomalies and injustices in our social life, which demand trenchant and vigorous treatment. But if they are to be removed, it will not be by one who cannot attack the absurdities of "Justices' "justice," except by arguments which put discredit upon law itself, and who cannot expose the frivolities and follies of the ballroom, but in language which at once provokes reaction even in the minds of those who are largely in sympathy with his general views, who cannot condemn the Game-laws without branding the preserver of game as though he were a criminal of deepest dye, and asking us to regard the poacher as a hero. Violence of this character must of necessity defeat its own purpose, and it is all the more sure to do it because of the absurdities into which the author is betrayed, the trifles against which it is often directed, and the profanities with which he thinks it necessary often to season his discourse.

To those who take up the book as a story, it is sure to prove wearisome. Even should they resolve to skip the endless dissertations which are scattered throughout, and try to get at the tale itself, they would find little to reward their labour. There is not a well-drawn character, and the plot is deficient in coherence, consistency, and probability. With all his hatred of orthodoxy, which is carried to such an extent that the preface, or what ought to be the preface, is put at the end of the book, there is one point in which he is determined to be orthodox. He must have a happy finale, and therefore after plunging his hero and heroine, who are patterns of an unreal and not very attractive goodness, into all sorts of trouble, he suddenly elevates them, though by means it is not very easy to understand, into a position of wealth and influence, and the curtain falls upon them in the enjoyment of every earthly blessing, as the heads of a new and prosperous city, which has been called into existence and importance by a process that reminds only of the wild fancies of Eastern story-tellers. It would be thankless and unnecessary to go through the story in detail and point out the objections to its several parts, especially as the story is only intended as an illustration of principles. To

* *Mabeldean; or, Christianity Reversed.* A Social, Political, and Theological Novel: being the History of a Noble Family. By OWEN GOWER of Gaybrook. Three Vols. (London: Longmans, Green, and Co.)

examine them in detail would demand a volume, and we feel that we have already devoted more space to the book than its intrinsic worth deserves.

BRIEF NOTICES.

A Group of Six Sermons. By THOMAS T. LYNCH. (London: Elliot Stock, 62, Paternoster-row.) These unique and charming discourses are simply marvellous when one learns that at least the form of them was extemporised. Whatever labour Mr. Lynch may expend on the thoughts and the logical development of the thoughts which compose the substance of his sermons, he leaves the utterance of his thoughts to the inspiration of the moment. And really it would almost seem, as those who have to practise the arts of speech will be the first to confess, as though nothing short of inspiration would account for the selectness and distinction of his style, the felicity of his epithets, the exquisite and appropriate turn of well nigh every sentence. Those who are sensitive to the charms of style, who appreciate wit, humour, pathos, and who love to come into contact with an original and genial mind, will not hesitate to place either the "Three Months' Ministry," or this "Group of Six Sermons," on the same shelf with such pet books as Sir Thomas Browne's *Religio Medici* or Charles Lamb's *Essays*. Mr. Lynch is a poet in prose. His sermons are full of parables, which are sometimes quaint and humorous, but are always, or nearly always, both exquisite in form, and express profound spiritual truths. He is not an *expositor* in the common sense of that word, although now and then we light on a valuable morsel of direct exposition or scholarly criticism. But he is an *expositor* in the highest sense: for as you read him, you find that, starting from his text, though he may seem to start far from it, he moves along the same plane of thought with it, crowding on you one illustration after another; wandering, perhaps, now down this branch of his main theme, now down that, till he seems to have lost sight of it, yet always returning upon his main theme, and giving a true vital unity to all he says; till, at last, when you close the sermon and reflect on what you have read, you are surprised to find both that the whole subject has been set before you with a novel and luminous clearness, and that the very excursions which appeared at first to lead you away from them, have led you to the inspired words, and have contributed to give you a large, complete, and harmonious view of them. No doubt it must be difficult to listen to Mr. Lynch so as to get the full benefit of his discourses. It must need culture, training, wide intellectual and spiritual sympathies for that. It is easy to conceive that the very wealth and abundance of his thoughts, and even the exquisite perfection of his style, may tax, and even overtax, the powers of an ordinary hearer. For his poetry has to be translated into prose before it can enter certain doors, and the large sweeps of thought through which he travels, demand no small grasp of mind, and must often fatigue and baffle those who are not inured to vigorous mental effort. But to those who have braced their minds by study, who love original and characteristic conceptions, who prize genius, and who holds the parabolic or poetic form to be at once the most natural and the most effective expression of deep spiritual truths, these sermons cannot fail to be a welcome stimulus, a true and enduring delight. The very excellencies of Mr. Lynch, as a preacher, may be "an effect defective" to the many; but it surely is strange that the artists and literary men of London have not yet discovered their way to Mornington Church. They at least could understand and appreciate the consummate artist, nor could they listen to him without profit. For, above all his other singular gifts, Mr. Lynch is a preacher of such obvious and impressive sincerity, that one never thinks of saying, "How sincere he is!" That "goes without saying." It is impossible to read him, or to listen to him, without feeling that he has passed through the perilous conflicts with doubt which mark the time, and has come out of them victorious, with a simple, immovable faith in the Christian Scriptures, and in the Master and Redeemer whom they reveal. The "saving health" of a sacred trust in God, and in His wise kind ordering of human life, breathes through all his discourses, and cannot fail to exert the happiest influences on those whose spirits are infected with doubt, with worldliness, or with despair of self and of the world. We do not need, nor presume, to give this Group of Sermons any formal "letter of commendation." They carry their own *epistolæ commendatoriæ* in their hands. But we do earnestly recommend as many of our readers as love to have Christian truth presented to them in the exquisite and varied forms which only devout genius can command, to possess themselves of this little book, and to study it for themselves. And we heartily welcome Mr. Lynch's return to the literary domain from which he has been too long absent.

The Academy. No. 4. January. (London: John Murray.) The most interesting portion of this number of the *Academy* is the "Scientific Notes." Two important items of intelligence are given from the United States; one concerning the "Extinct Mammalian Fauna of Dakota and Nebraska," the other concerning the "Antiquity of Man in the United States." Among the

fossil remains in Dakota and Nebraska are several new species and even genera belonging to the higher mammalia. Of the *Pachydermata* have been found "a hog" about the size of the African hippopotamus, and another "not much larger than the domestic cat, three species of rhinoceros (now entirely extinct in the western hemisphere), a mastodon, and an elephant. The deposits are remarkable for the profusion of fossil remains of *Solipedes* allied to the horse; a very remarkable circumstance, considering that at the time of the discovery of the American continent by Europeans, no horse existed on it." We may add that the horse, since its introduction to the American continent, has multiplied amazingly, so that some striking change of conditions is here indicated, during which these *Solipedes* became extinct. Twenty-three species of the equine order, formerly inhabiting North America, have been named by Professor Leidy, about three times as many as are now found living throughout the world. Two species "of ruminating hogs" have also been found, and large numbers of the camel family. Professor Leidy points out that the extinct animals of these regions were not larger than existing species, but generally of small size compared with them. A singular difference is noticed in the successive remains of human workmanship found in America as compared with those of Europe. "Colonel Whittlesey obtains evidence of the existence of two races of men, and possibly of a third intermediate race, as having held possession of the northern portion of the American continent; the more recent of them being the North American Indian or red man; the earlier race he terms the mound-builders. The antiquaries of Europe regard the people who used flint instruments as being prior to those who had implements of stone; and the latter, again, as older than the race using bronze or other metals. In the United States the race next prior to the white men had very few implements of stone; their knives and arrow-heads, their war implements, and their agricultural tools, were almost entirely of flint; they had very few and rude instruments of native copper. The mound-builders, on the contrary, who preceded the red men, produced and used tools in the reverse order; their axes, adzes, and mauls were very numerous, and sometimes of stone; their copper tools abundant; but those of flint very rare. Hence in this instance, the most ancient people were the most industrious; they cultivated the soil; they possessed more mechanical ingenuity, and left more prominent and permanent monuments." Colonel Whittlesey estimates two thousand years as the period of occupation by the mound-building race, and two thousand years as that of the red men, which does not take us back as far as the beginning of the historical period in Asia and Africa. The literary articles in this number of the *Academy* are scarcely equal to those previous numbers; the slightness and sketchiness to which we alluded in our last notice of the journal are faults of some of these papers; that, for instance, on "Vikram and the Vampire," by Mr. Lawrenny, and the one that succeeds it, on Rouen pottery, by M. Palliser. Mr. Bates, of the Geographical Society, contributes a good review of Dr. Bell's "New Tracks in North America," and Mr. Nettleship gives an interesting paper on some archaic forms in Latin. We would also make special mention of Mr. Alfred W. Bennett's notice of two botanical works. Mr. Lawrenny's critique of the "Holy Grail" is very unsatisfactory. It matters nothing to tell us that Mr. Tennyson has made a very free use of the legends, or indeed departed from them: our poet demands to be tried by another than an antiquarian standard. Of criticism of the poems the article is entirely destitute.

MUSIC.

Mr. Henry Leslie announces a spring series of four concerts at St. James's Hall. At the first, which will take place on Thursday, Feb. 3, will be performed some of the madrigals and part-songs which have made his choir so famous. Mr. Sims Reeves will sing three of his most popular songs, and a new and welcome feature will be the execution, by eminent artists, of quintets by Beethoven and Mozart for pianoforte and wind instruments. Moreover, Mr. Edward Howell, in whom we are happy to find so worthy a successor of the late eminent violoncellist George Collins, will play (for the first time) a romance by Mendelssohn.

At the two following concerts (orchestral and choral) on March 3 and 24, Herr Joachim will appear; and at the former of them, Mendelssohn's "Antigone," revived by Mr. Leslie three years ago, will be again given. The last concert, on April 7, will be a sacred one.

Pressure of other matter has prevented our giving an earlier notice of the excellent "Oratorio concerts" in progress under Mr. Joseph Barnby's direction, also at St. James's Hall. The first three of the present series have already taken place, the works performed being the "Dettingen Te Deum" and "Acis and Galatea" (with additional accompaniments by Mendelssohn), the "Messiah," and the "Seasons." Having had the pleasure of attending the last-mentioned performance, we can testify to the great pro-

gress made by Mr. Barnby's excellent choir, as evidenced by its execution of the music, some of it unusually difficult, in Haydn's bright and genial work. The next concert will be Handel's "Jephtha," on Feb. 16th, with Mr. Sims Reeves; and the remainder of the season will be signalled by the performance of Beethoven's colossal "Service in D," Bach's "Passion Music," and other works sufficiently *recherché* to challenge the attention of any amateur, however satiated with more ordinary fare.

We are glad to notice, too, that the shilling public, particularly those who are enabled to profit by the continual extension of the early-closing movement, are now provided with Saturday-evening performances at Exeter Hall, of high-class music, consisting of symphonies and overtures by a full band, and songs, &c., by some of our very best vocalists. We observe that at the next concert, Mozart's Jupiter symphony will be performed, and Mr. Sims Reeves will sing. It is a sufficient guarantee of excellence, that Mr. Henry Leslie is conductor.

Miscellaneous.

A prospectus of an Irish Copper Mining Company (The Cappagh) is just issued; capital, 21,000*l.*, in 7,000 shares of 3*l.* each. The estate was in the Encumbered Estates Court, and the new capital is required for the purchase of the lease of the mine and buildings and for working expenses. Ample engineers' reports are furnished bearing testimony to the worth of the mine and to the favourable terms on which it is offered. For further particulars we must refer to the advertisement in another column.

SMALL-POX IN IRELAND.—It is satisfactory to find from a circular addressed to the clerks of the Unions that small-pox has been effectually eradicated by the sanitary measures which have been taken. The Registrar-General's return for the quarter ended the 30th of September did not record any death from that disease in Ireland. In the last quarter there was but one death from small-pox in the metropolitan registration district, the first which had occurred for over two years, and on inquiry it was found that the case was that of a Swedish sailor, who had the disease when he arrived in the port. Another case occurred in Belfast, and it is believed that it came from Liverpool.

SANITARY HANDBILLS.—Dr. Edwin Lankester, Medical Officer of Health for St. James's, Westminster, is publishing for popular guidance, and in aid of the labours of the philanthropist, a series of sanitary handbills, containing simple practical directions to be observed for the prevention, limitation, and cure of disease. The first is, "On the Nature of Scarlet Fever, and the best means of Preventing it"; the second, on Typhoid or Drain Fever, and the best means of preventing it; and the third consists of "Facts and Reasons in Favour of Vaccination and the Vaccination Laws." They are to be had at a low price of Mr. Hardwicke, the publisher, of Piccadilly.

PROPOSED EDUCATIONAL TEST.—At the meeting of the Marylebone board of guardians on Friday a discussion took place on a proposal to introduce as a condition of relief an educational test instead of oakum-picking and stone-breaking. The St. Marylebone Organising Charity Committee had addressed a letter to the board making this proposal, and suggesting that for about three months a school for thirty grown men should be opened, at which this test should be applied. There was some difference of opinion, but finally the board resolved that should the society establish such a school, they would instruct their out-door relief committee to make use of the school as a test.

IMPORTANT REGISTRATION DECISION.—A decision was given in the Court of Common Pleas, on Friday, which practically amounts to a considerable extension of the franchise. A vote was claimed in respect of the occupation of a "counting-house" in the City. This counting-house consisted of two rooms not structurally severed from the dwelling of which they formed part. There has always been a difficulty as to the claim with respect of parts of houses, and in the present case the question was, whether a structural separation was requisite to give a distinct qualification, or whether a separate use and occupation were sufficient for the purpose. The court held the claim to be good, and pronounced actual disjunction from the contiguous building not to be necessary. The consequence will be, that a large number of occupiers of counting-houses in London and other mercantile places will henceforth be entitled to the suffrage.

SIR STAFFORD NORTHCOTE ON RECIPROCITY.—At a meeting of the Exeter Chamber of Commerce, held on Thursday, Sir Stafford Northcote spoke on reciprocity. We proceeded wrongly, he said, with the French Treaty of 1860. We ought to have reduced our own duties without attempting that bargaining. It created the false impression here and abroad that the French were giving up something, when they were conferring advantages on themselves. The present tendency was to forget the old principles of free trade. It was most unfortunate to yield to such tendency, and we ought to stand firmly by the principles we had adopted, and trust that France would maintain the privileges granted us. He believed the French would see the advantages of the system, but he was sure England would do wrong to

take a backward step. He was grieved at the present distress, but saw no signs of improvement in the present state of trade.

Messrs. BRIGGS, SON, AND CO., LIMITED.—The report of the directors of the Whitwood and Methley Junction collieries at Normanton, which has just been issued, for the half-year ending December last, shows that the system of co-operation which has been adopted at these Collieries has not only the power of preventing such unfortunate misunderstandings as have prevailed during the past twelve months in other parts of the Yorkshire coalfield, but the principle secures a fair return for the capital invested to both men and masters. The report says:—"The directors have the pleasure of informing the shareholders that the business of the company has during the past six months, been again attended with success, although a dull state of trade has prevailed, which has led to reductions in the selling prices of coal in some of the most extensive markets supplied with the produce of the collieries. It is also again a matter for congratulation that no serious accident has occurred either to person or property during the half-year. Mr. William Stephenson, a working miner, has been elected on the board of the company as representative of the operative shareholders. The directors recommend the payment of the usual interim dividend of five per cent. for the half-year ending on the 31st of December last, such being at the rate of ten per cent. per annum free of income-tax."

THE NEW CAB TICKET.—The tickets to be given by cabdrivers to hirers bear on one side the number of the cab, and the owner's name and address for reference, in case of complaints or loss of luggage, and, on the other, the following:—

Fares.
For carriage licensed to carry five persons; if required by the hour, to be expressed at the hiring. No fare less than 1*s.* a. d.
Per mile, or part of a mile 0 6
The driver not compelled to exceed six miles from the place of hiring. For waiting—every fifteen minutes completed, one-fourth part of the rate per hour.
Per hour, or part of an hour 2 0
The driver not compelled to exceed one hour from the time when hired. For every fifteen minutes, or part of fifteen minutes, above one hour, one-fourth of the rate per hour.
If discharged beyond the radius of four miles from Charing-cross, for every mile or part of a mile 1 0
Children under the age of ten years; half-price. Two children to be counted as one adult person.

Luggage.
For each package carried outside 0 2
Extra Persons.

For each person above two, for the whole journey 0 6
SOIRÉE TO THE POOR AT UPPER NORWOOD.—An interesting *soirée* was held on Friday last at the Mission Room, Upper Norwood, in connection with a movement which has been once or twice noticed in these columns, for preaching the Gospel to the non-church-going community in that neighbourhood. About 100 men and women, admitted by free tickets, sat down to tea, and afterwards this number was reinforced by twenty or thirty others, who remained a couple of hours to listen to addresses from the Rev. G. M. Murphy, of Lambeth, and the Rev. F. Trestrail, who presided. Adopting a feature which imparts so much spirit and popularity to the Lambeth Baths Meetings, the committee introduced some sacred part songs into the programme for the evening, and the choruses were taken up by the whole body of voices (chiefly male voices) with a surprising amount of energy. Mr. Murphy's address was eminently religious in tone, but relieved by a colloquial humour, that, in the opinion of many, served only to bring his earnest appeals more forcibly home to the hearts and consciences of the somewhat rough auditory to whom they were addressed. The chairman's remarks were in a similar vein, and were warmly received. This social meeting was intended to re-inaugurate the series of meetings, which are to be held on Friday evenings during the winter session of 1870.

ASYLUM FOR FATHERLESS CHILDREN.—On Monday week the Christmas election of children to the benefits of this charity took place at the London Tavern. There were ninety-three candidates, of whom the state of the funds of the institution allowed the election of only thirteen. Mr. H. Harvey, the sub-treasurer, presided. He said that although the board of managers had, with deep regret, come to the conclusion that they could not in the present state of the funds elect more than thirteen children, they had reason to congratulate each other on the present state of the institution in other respects. They had from 260 to 270 children to support, and this involved an expenditure of 6,000*l.* a year. The annual subscriptions amounted to only 2,200*l.* That was not a comfortable position to be placed in. The charity had no endowment, and they found it unsafe to depend much upon legacies and donations. The Rev. Mr. Aveling stated that a friend had, as on previous elections, given 20*l.* to be distributed among the unsuccessful candidates highest on the poll. The money was to be divided after the election irrespective of sects. To the first highest on the poll of the unsuccessfuls 6*l.* would be given; to the next, 5*l.*; to the next, 4*l.*; to the next, 3*l.*; and to the next, 2*l.* This would, he said, prove some consolation to those who would have to wait another six months before they could get into the asylum. The election was then proceeded with.

EARL RUSSELL ON HIMSELF.—In the concluding passage of the introduction to his "Speeches and

PROVISIONS, Monday, January 24.—The arrivals last week from Ireland were 794 firkins butter, and 2,215 bales bacon, and from foreign ports 23,943 packages butter, and 231 bales bacon. The change to cold weather has not yet caused any improved demand for Irish butter. Foreign sold steadily at about late rates. The sale for bacon last week was extremely limited, and prices generally declined 2s. to 3s. per cwt.

COVENT GARDEN, Saturday, January 22.—The meeting of Parliament and near approach of the London season will, we trust, bring a substantial improvement in business before long. Hothouse grapes and pines are both in somewhat better demand, and prices have advanced. The general supply of outdoor and foreign produce continues ample for all requirements. Oranges are excellent this season; there have been also a few pines from St. Michael's, but not such good specimens as we had two years ago. The potato trade continues heavy at former prices. In the flower market, poinsettias (cut) may still be bought at 1s. each; scarlet pelargoniums, 3s. to 4s., larger sorts, 6s.; primulas, 3s.; cinerarias, 6s. per dozen trusses; Azaleas, 4s. to 6s.; and cyclamens, 1s. 6d. per dozen blooms; maidenhead fern, 1s. 6d. per dozen fronds. These prices will rule without much change for another fortnight.

METROPOLITAN CATTLE MARKET, Monday, Jan. 24.—The total imports of foreign stock into London last week amounted to 6,009 head. In the corresponding week in 1869 we received 2,039; in 1868, 1,573; in 1867, 6,921; and in 1866, 7,821 head. Since we last wrote the cattle trade has continued dull, and the tendency of prices has been downwards. The animals, however, came to hand in good condition, and are generally of good weight and form. The dead meat markets have been well supplied, and this has had a depressing influence upon the demand for live stock. At to-day's market there was a good show of beasts, including some fine foreign animals. The Spanish and French beasts were in very excellent condition, while the arrivals from Scotland were fully up to the average. Trade ruled far from active for all breeds, and the top price for best Scots and crosses was not above 5s. 4d. per 8lbs. Inferior animals sold on easier terms. From Norfolk, Essex, and Cambridgeshire we received about 1,600 Scots and crosses; from other parts of England, including Lincolnshire, 580 of various breeds; from Scotland, 220 Scots and crosses; and from Ireland, 600 oxen, cows, &c. There was about an average number of sheep in the pens, the condition of which was tolerably good. For all breeds the inquiry was dull, at the late reduction in the quotations. The best Downs and half-breeds changed hands at 5s. 6d. to 5s. 8d. per 8lbs. The calf trade was dull and inactive; but prices were unchanged. Pigs were unaltered in value.

Per 8lbs. to sink the Offal.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---------------------|----|----|----|----|--------------------|----|----|----|----|
| Inf. coarse beasts | 3 | 2 | 3 | 10 | Prime Southdowns | 5 | 6 | 5 | 8 |
| Second quality | 4 | 0 | 4 | 6 | Lamb | 0 | 0 | 0 | 0 |
| Prime large oxen | 4 | 8 | 5 | 2 | Lge. coarse calves | 4 | 2 | 5 | 0 |
| Prime So. te. & co. | 5 | 2 | 5 | 4 | Prime small | 5 | 4 | 6 | 0 |
| Coarse inf. sheep | 3 | 4 | 4 | 0 | Large hogs | 4 | 0 | 5 | 4 |
| Second quality | 4 | 2 | 5 | 4 | Neatam. porkers | 5 | 6 | 6 | 0 |
| Pr. coarse woolled | 5 | 2 | 5 | 4 | | | | | |

Quarter-old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, Jan. 24.—The market has been fairly supplied with meat. With a moderate demand, prices have ruled as under. The import into London last week consisted of 524 packages 10 qrs. from Hamburg, 69 packages 7 carcases from Harlingen, and 4 packages from Rotterdam.

Per 8lbs. by the carcase.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|-----------------|----|----|----|----|----------------|----|----|----|----|
| Inferior beef | 3 | 0 | 3 | 4 | Inf. mutton | 3 | 8 | 4 | 0 |
| Middling ditto | 3 | 8 | 4 | 0 | Middling ditto | 4 | 0 | 4 | 4 |
| Prime large do. | 4 | 4 | 4 | 8 | Prime ditto | 4 | 6 | 4 | 10 |
| Do. small do. | 4 | 8 | 4 | 10 | Veal | 4 | 10 | 5 | 2 |
| Large pork | 3 | 8 | 4 | 4 | Small pork | 4 | 8 | 5 | 8 |

BOROUGH HOP MARKET, Monday, January 24.—Our market continues strong, and although the transactions reported during the past week in new home growths are small, owing to the short supply on offer, there is a disposition on the part of buyers to view foreign samples with more favour, new and yearling Americans in particular of fine quality meeting with better inquiry at fully late rates. Imports for week ending Jan. 23—3,857 bales against 2,201 the previous week. The continental markets are all reported firm. New York letters to the 12th inst. report the market dull as usual at this period of the year; prices of fine qualities, now becoming scarce, are very firm. Mid and East Kent, 7l. 0s., 9l. 15s., to 13l. 0s.; Wealds, 6l. 0s., 7l. 8s., to 8l. 0s.; Sussex, 6l. 12s., 6l. 10s., to 7l. 0s.; Bavarians, 6l. 10s., 8l. 8s., to 10l. 10s.; French, 5l. 5s., 6l. 0s., to 7l. 0s.; Americans, 5l. 5s., 6l. 0s., to 6l. 10s.; Yearlings, 2l. 0s., 2l. 16s., to 4l. 4s.

SEED, Monday, Jan. 24.—English cloverseed comes out very slowly; fine qualities command high prices. There was a steady demand for the best description of foreign. White cloverseed remains very scarce and dear. The best English Trefoils were held for more money, and foreign samples were fully as high as previously. Canaryseed—English, as well as foreign—brought fully as much money. Foreign tares were in better request, and higher prices were generally made.

POTATOES.—BOROUGH AND SPITALFIELDS. — Monday, Jan. 17.—These markets are fairly supplied with potatoes. The demand has ruled heavy, at our quotations. The import into London last week consisted of 7,102 bags, 68 tons from Antwerp, 1,214 bags from Brussels, 253 sacks from Dunkirk, and 50 tons from Gravelines. English Shaws, 75s. to 85s. per ton; English Regents, 85s. to 100s. per ton; English rocks, 65s. to 70s. per ton; Scotch Regents, 70s. to 100s. per ton; French, 65s. to 70s. per ton.

WOOL, Monday, Jan. 24.—There has been a steady inquiry for English wool. Prices of fine lustrous have continued steady, but there has been a fair business passing in all descriptions. Colonial wool has changed hands to a fair extent on former terms.

OIL, Monday, Jan. 24.—For linseed oil the demand has been less active. Rape has continued firm, at full prices. Coconut has commanded a fair amount of attention. Olive and palm have sold slowly.

TALLOW, Monday, Jan. 24.—The market has been flat. Y.C. on the spot, 46s. per cwt. Town tallow, 44s. 9d. net cash.

LONDON, Monday, January 24.—Market firm, at last day's rates. Caradoc 19s., Hettens, 19s. 6d., Hettens Russels 17s. 6d., Hartlepool (original) 19s. 6d., ditto 18s. 9d., Hough Hall 18s., Kelloe 18s. 3d., Lambtons 18s. 9d., Tunstall 17s. 6d., Thornley 18s. 3d., Harvey's 15s., Throckley East Wylam 15s. Ships fresh arrived 60; left from last day 6. Ships at sea, 46.

Advertisements.

MONARCH INSURANCE COMPANY.

(LIMITED.)

FIRE AND MARINE, Non-Tariff.
ROYAL EXCHANGE AVENUE, LONDON,
AND
EXCHANGE BUILDINGS, LIVERPOOL.

MIDLAND RAILWAY.—OPENING OF

the NEW LINE BETWEEN SHEFFIELD and CHESTERFIELD.

The NEW and DIRECT LINE of RAILWAY between SHEFFIELD and CHESTERFIELD will be OPENED for TRAFFIC on TUESDAY, February 1st.

The Opening of this Railway places Sheffield upon the Main Line of the Midland Railway. The Through Trains between the North and South and North and West of England will run direct to and from the New Station, Sheffield, via the New Line.

A new and improved service of Express and Fast Trains will be established between Sheffield and London.

The Wicker Station will be closed for Passenger Traffic, and the business of the Company will be conducted at the New Midland Station, Sheffield.

A Station will also be opened at the point where the New Line crosses the Attercliffe road, to accommodate the neighbourhood of the Wicker and Attercliffe.

For particulars of Trains, see Time Tables for February issued by the Company.

JAMES ALLPORT, General Manager.

Derby, January 7th, 1870.

CLAYLANDS CHAPEL, CLAPHAM.

The Rev. BALDWIN BROWN proposes to deliver a COURSE of FOUR LECTURES on some phases of the Intellectual, Social, Ecclesiastical, and Spiritual Progress of the last quarter of a century, on WEDNESDAYS, February 2, March 2, March 30, and April 27. To commence at half-past Seven o'clock.

Tickets and prospectuses may be obtained of the Chapel Keeper, Clayland's Chapel, or of Mr. Hands, Bookseller, Clapham.

The proceeds will be devoted to objects connected with the work of the congregation.

AT A MEETING OF THE COMMITTEE OF DEPUTIES OF PROTESTANT DISSENTERS OF THE THREE DENOMINATIONS, PRESBYTERIAN, INDEPENDENT, and BAPTIST, in and within Twelve Miles of London, appointed to protect their civil rights, held on THURSDAY, the 20th day of January, 1870.

Present, JOHN GLOVER, Esq., in the Chair.

It was RESOLVED:—

1. "That this Committee desire to record their high admiration of the courage and independence displayed by the Nonconformist Electors of the Principality of Wales at the last General Election, and also to express deep sympathy with those of them who, by their steady adherence to the principles of religious liberty, have been called to suffer by eviction from their farms, and from other unjust attempts to intimidate them in the discharge of their public duties."
2. "That a grant of £24 be made in aid of the Welsh Eviction Fund."

C. SEEPHEARD, Secretary.

78, Coleman-street, E.C.

CONTAGIOUS DISEASES ACT.

CHRISTIAN WOMEN are earnestly INVITED by some of their number who have carefully examined this subject, and who feel strongly that the contemplated legislation is fraught with the greatest evil to the community and degradation to their own sex, to set apart HALF-AN-HOUR on MONDAY, the 5th of February, for earnest and special PRAYER to ALMIGHTY GOD that He would direct the minds of our Legislators to such a course of action as would tend to the lessening, and not to the aggravation, of the dreadful evil and wickedness which so extensively prevail and which involve so many in ruin; and also to pray that He would graciously bless the various agencies employed to protect those who are in peril and to rescue those who have fallen.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."—1 John v. 14.

UNRIVALLED and COMBINED ENTERTAINMENTS for the CHRISTMAS HOLIDAY SEEKERS.

—Professor Pepper on A SHOOKING JAR.—The NEURO-CRYPT; or, Woman of Nerve: a beautifully modelled Automaton.—CHRISTMAS and its CUSTOMS: Mr. Wardroper's Musical and Pictorial Entertainment. Illustrations.—Jovial Old Father Christmas.—The Yule Log.—The Squire's Seat.—The Christmas Carol.—The Maximilian Belies.—The MYSTERIES OF UDOLPHO. The Ghost Illusion perfected. Three emanating from One. Ghosts innumerable!—The American Organ daily.—The ROYAL POLYTECHNIC'S change for One Shilling.

TO SMALL CAPITALISTS seeking safe investments.—FOR SALE, some 210 MORTGAGE DEBENTURES, secured on FREEHOLD PROPERTY, paying seven per cent. regularly every half-year, through a London Banker. Small lots will be sold at 25 each (£10 Debenture). Apply, between Twelve and Two, at Messrs. Abbott, Barton, and Co., 269, Strand, W.C.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD, HERTS.

CHAIRMAN.

EDWARD GRIMWADE, Esq., Mayor of Ipswich, J.P. This School is intended to afford Nonconformists an opportunity of giving their sons, at a moderate cost, a first-class education.

The next term commences Thursday, Jan. 20, 1870.

For terms and particulars apply to the Rev. R. Allott, B.A., Head Master.

East of England School Company, Limited.

EDUCATION (Superior). — BELMONT HOUSE, HAMSGATE.

Classics, Modern Languages, and Advanced Mathematics. Comfortable home and careful religious training. Moderate terms. For prospectuses, apply to the Principal, at Dr. Orwin's, Haverstock Hill, N.W.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT for YOUNG LADIES, Conducted by MRS. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent masters.

BLACKPOOL.—COLLEGE HOUSE SCHOOL, QUEEN'S SQUARE.—This Establishment, on the West Coast, in one of the healthiest localities in England, combines the advantages of sea air and bathing, with superior intellectual and moral training and the comforts of home.

References:—Rev. Alex. Raleigh, D.D., London; Rev. James Spence, D.D., London; Rev. Andrew Reed, B.A., St. Leonard's; John Crossley, Esq., J.P., Halifax; Henry Lee, Esq., J.P., Manchester.

Prospectuses on application to

JAMES CROMPTON, Principal.

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Conducted by Mrs. ISLIP.

The First Masters are in regular attendance for Latin, the Modern Languages, Music, Singing, Drawing, and Natural Science.

Instruction in the Essential Branches of Education, in Biblical and English Literature, &c., is under the direction of Mrs. ISLIP, assisted by competent Government.

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Terms and particulars sent on application.

LADIES' SCHOOL, MAYFIELD VILLA, MARLBOROUGH, WILTS.

Conducted by the Misses SMITH.

The DUTIES of this Establishment will be RESUMED 28th JANUARY. VACANCIES occur for TWO MINISTER'S DAUGHTERS, for whom special arrangements are made.

ROCKVILLE, NEAR SKIPTON.

The Rev. H. M. STALLYBASS RECEIVES a limited number of GENTLEMEN'S SONS to PREPARE for the PUBLIC SCHOOLS, UNIVERSITIES, and COMMERCIAL PURSUITS.

Terms, from 70 to 100 guineas.

PUPILS REASSEMBLE JANUARY 17th.

References—Rev. J. R. Campbell, D.D., Bradford; W. R. Forster, Esq., M.P., Minister of Education.

FOREST HOUSE, WOODFORD, N.E.

Principal—G. F. H. SYKES, B.A.

The Course of Instruction at this School agrees with the suggestions of the Royal Commission. Continued success at the Middle Class and College of Preceptors' Examinations, and at the Universities, has proved the soundness of the system.

There is a good Play-ground and Cricket-field.

Pupils under Ten years of age form a separate department.

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The Rev. H. J. CHANCELLOR RECEIVES a limited number of YOUNG GENTLEMEN to BOARD and EDUCATE.

The course of study embraces the subjects required for the Oxford and Cambridge Local Examinations.

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The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

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WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A.

The PUPILS are expected to REASSEMBLE on FRIDAY February 4th.

Application for Prospectuses to be made to the Principal or to the Secretary, Rev. J. S. Underwood.

ST. LEONARDS-ON-SEA.

The DUTIES of Highbury House School will be RESUMED on the 24th inst.

Head Master—Mr. EDWARD MAXWELL DILLON, M.A.

This School comprises Upper, Preparatory, and Junior Departments, in which boys are carefully trained for Public Schools and Examinations, as well as for Commercial Life. Diligent and backward youths receive every care and attention.

For particulars, address, The Head Master, or Mrs. Duff, Highbury House, St. Leonards.

BERRYLAND HOUSE, SURBITON.—SCHOOL for YOUNG LADIES.

The MISSES MACKENNALE hope to RESUME SCHOOL WORK on MONDAY, 24th January. Prospectuses on application.

STROUD LADIES' COLLEGE, PEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD. Resident Foreign Governesses.

FIRST TERM, 1870, will commence JANUARY 27.

Terms and references on application.

SCHOOL FITTINGS.—Messrs. BANKS and CO.'S PATENT. Revised Illustrated Price Sheet of every article required in a well-furnished School sent for three stamps.

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THE CAPPAGH MINING COMPANY, LIMITED.

Incorporated under the Companies' Acts, 1863 and 1867, by which the liability of the Members is limited to the amount of their Shares.

CAPITAL, £21,000, in 7,000 SHARES of £3 each.

10s. per Share payable on application, 10s. on Allotment, and 10s. Six Months after Allotment.

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Charles Titian Hawkins, Esq., Summertown, Oxon.
John Morkill, Esq., Killingbeck Lodge, Leeds, Colliery Proprietor.
Thomas Fringie, Esq., C.E., Newcastle-on-Tyne.
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SOLICITOR.

J. Perry Godfrey, Esq., 6, South-square, Gray's-inn, W.C.

AUDITORS.

Messrs. Addis, Harris, and Smith, 8, Old Jewry, London, E.C.

SECRETARY.

Mr. Robert W. Smith.

OFFICES.

15, Finsbury-place South, London.

PROSPECTUS.

This Company is formed for the purpose of purchasing the Lease and Machinery of the Cappagh Mines, and for working the same.

The property is very extensive, and is situated on a hill, in the parish of Behull, in the south-west of the county of Cork, and is within half a mile of the sea, to which a tramway has been laid down for the shipment of the produce.

It is held under an Agreement for a Lease for twenty-one years, from November 1, 1869, at the low royalty of 1-16th, and also a dead rental of £50 per annum, which latter is expected will be covered by the rents of the cottages on the property, occupied by the miners.

Very large sums of money (exceeding £20,000) have been already expended in opening and sinking these mines to below the 84-fathom level, and ore to the value of over £20,000 has been sold from these more trial workings, which are essential and most valuable for future extensive mining operations, saving thereby to the Company now resuming the works several years of time and the large outlay of capital already expended: so that, the mine having been left in a productive state, large and immediate returns can now be made at an inconsiderable expense.

The annexed reports will show that at this point the Lodes were increasing in value, and as will be seen from the reports of the working miners, were worth six to seven tons of ore, or £60 to £70 per fathom; and they would have been worked to a greater depth but for the den h, and consequent legal difficulties involving the estates of the late proprietor.

The present proprietors purchased the estate in the Encumbered Estates Court, and have agreed to grant a lease of the mines, which this Company, after considerable difficulty, acquires under peculiarly favourable circumstances, giving it the advantage of all the previous outlay.

The district is familiar to mineralogists as being exceedingly rich in mineral deposits, and it is well known that the quality of the ore raised from it is of a standard. **WEEKLY** doubts the average of the Cornish ore. This may be tested by a reference to the Swansea Sales List.

This mine, being on the same veins as the Ballycormick and other mines making large profits, may be fairly expected, when sunk to a similar depth, to produce equally satisfactory results; thus, it is stated that the Berehaven Mines have yielded copper ore of the value of £1,000,000 sterling, and in the space of four years nearly 20,000 tons of ore were sold, realising a profit of £14,000 per annum. Ballycormick, Coochan, and Cappagh Mines have produced copper ore of the value of upwards of £100,000, and the Knockmahon Mines are making large profits.

The Cappagh has had expended on it upwards of £30,000 to bring it into its present state, which is so favourable for the realisation of immediate profits, and according to Captain Thomas's report, there is no doubt that a cargo of ore may be sent to market within four months, and at subsequent regular intervals.

Special attention is drawn to the annexed reports of Captain Eddy (who was the manager of the mine under the late proprietor), and to the extracts from those of Messrs. Thomas, and others, as being the opinions of practical men having a personal knowledge of the mine. Captain Eddy states, without hesitation, that with a working capital of £5,000 he can make £1,000 profit the first year, £2,000 the second, and the third year £3,000, and from that time the mine would yield a profit of upwards of £5,000 per annum.

The agreement under which this Company acquires the Lease and Machinery is dated 31st January, 1870, and is made between David Stevens of the one part, and George Rogers, Esq., on behalf of the Cappagh Mining Company, Limited, of the other part, and for the consideration of £7,000 agrees to assign to the said Company the Lease of the Mine and Buildings, and also to sell the Plant, Machinery, &c., as per Schedule hereto annexed, the Plant, Buildings, and Machinery alone being valued at the present time by competent persons at the sum of £10,000. It includes Engines, Crushers, Tramway, and everything necessary for a large mine of this description, is most complete, and is sufficient to carry the mine 200 fathoms deep.

It is a fact well worth noticing, that this mine sold from between the 80 and 90 fathom levels £5,000 worth of copper ore, and the ore raised has hitherto, on an average, obtained the highest price at Swansea, and is improving in quality and quantity as the mine deepens.

From the reports referred to, and from the accompanying extracts, bearing testimony to the worth of the mine and the favourable terms on which it is acquired, the amount being less than the value of the machinery (if it had to be purchased), the Directors have great confidence in bringing the property before the public as a sound investment, and question whether as valuable a mine was ever acquired or offered on such terms.

No promotion-money will be paid to any person, and the preliminary expenses will be limited to necessary outlays, which will certainly not exceed £200.

Prospectuses and every information may be obtained at the Office of the Company, where the original Reports, the Contract, the Memorandum and Articles of Association, and the Book of Evidence which sets forth on oath the value of the property may be seen.

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10 to 20 PER CENT. ON OUTLAY

For Safe and Profitable Investments.

Read SHARP'S INVESTMENT CIRCULAR (post free).

The February Number now ready.

It contains all the Best-paying and Safest Stock and Share Investments.

CAPITALISTS, SHAREHOLDERS, TRUSTEES, Will find the above Circular a safe, valuable, and reliable guide.

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Full particulars may be obtained at the Office of the Company.

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Instant relief to tightness and oppression of the Chest by using

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Prepared only by BARCLAY and SONS, 95, Farringdon-street, London; and sold in bottles at 1s. 1d., 2s. 9d., and 4s. 6d. each. May be obtained of any Chemist.

LOSS OF APPETITE Speedily Prevented by the FAMED TONIC BITTERS (Waters' Quinine Wine), unsurpassed for strengthening the digestive organs. Sold by Grocers, Oilmen, Confectioners, &c., at 30s. per dozen. WATERS and WILLIAMS, the Original Makers, Worcester House, 24, Eastcheap, E.C. Lewis and Co., Agents, Worcester.

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With reference to the Yorkshire Fine Art Exhibition the "Gazette" stated:—

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The colours are:—Magenta, Mauve, Violet, Scarlet, Blue, Green, Brown, Pink, Purple, Canary, Cerise, Orange, Lavender, Slate, and Crimson.

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Most Chemists now sell "JUDSON'S DYER."

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VARIOUS NEW AND BEAUTIFUL

FABRICS FOR DRAWING, DINING-ROOM, AND LIBRARY.

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The special excellence, delicious flavour, and invigorating qualities of this new preparation, are due to the use of Caracas and other choice Cocos.

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"No more delicious, refreshing, nourishing, and wholesome beverage has ever been manufactured."—Morning Post.

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THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Ecclesiastical Affairs.

DANGERS FROM DISESTABLISHMENT.

A LETTER on Disestablishment, which we publish on another page, offers a curious illustration of the opinion of the Nonconformist intellect held by the Evangelical party in the Church of England, and of the methods esteemed the likeliest for operating on that intellect. When the Dean of Westminster wishes to frighten the Dissenters out of their political beliefs and enterprises, he draws the picture of a great number of Churches and parties, all fighting intemperately together like the combatants in an Irish row, and he tells them the only security against such a *mêlée* lies in maintaining that union of Church and State which gives control over all manner of hierarchies to the Temporal Power. When the Oxford men wish to disgust us with our policy, they say they wish we only knew how our Liberal allies speak of us behind our backs, and how much we are hated by respectable people. When the Archbishop of Canterbury wishes to frighten the Nonconformists, he tells them that the country, once escaped from Parliamentary control over its orthodoxy, will rush violently down a steep place into an abyss of "Unitarianism" or infidelity. When the Archbishop of Dublin, or Lord Shaftesbury, or the *Record* wish to arrest the adherents of the Liberation Society, and to stay them in the prosecution of their schemes, they menace them with awful danger on the side of Romanism. They bring out the Great Red Dragon, with seven heads and ten horns, and set him roaring at the Dissenters, opening his flaming jaws, and gnashing his vast iron teeth, while they cry aloud—"There, down that frightful throat, you will all go—all you Dissenters, if you succeed in breaking down the Protestant Establishment of England." Thus argues the gentleman whose "Thoughts," as he pleasantly terms his observations, have led us to this recital. The idea seems to be that one-third of the English clergy are already Romanisers, and that once disestablished, and set free with their life interests secured, they will achieve the Roman conquest of England and the destruction of the Dissenters.

We can assure our Evangelical friends and well-wishers that the Nonconformists are not likely to be seduced from their steadfast purpose by the exhibition of this Bogy. We think,

moreover, we can suggest several reassuring considerations to the Evangelical party, and to all others who are concerned for our future welfare.

The evils wrought by Romanism, as by all other systems which have acted as persecutors in the name of religion, may be divided into two parts, the political and the spiritual. So far as the political mischief is concerned it has been brought about by that very alliance of Church and State which the Evangelical Party wishes to preserve. A general persecution of Nonconformity by Romanists extending to the suppression of their public worship and the profession of their faith, could occur only when Romanism wielded all the forces of the State. When you have removed out of the reach of all parties the prize of power for which they formerly contended, you have reduced this danger to a *minimum*. Hierarchies are not very dangerous when you have clipped their wings, pared their talons, and drawn their teeth. The talons and teeth have mostly been supplied from the armoury of the State. When there is no further alliance between the two, when the State stands forth as the common Sovereign of all, of the weak as well as the strong, the only party armed with power, set for the common defence of all against all, you have brought society as nearly as possible into a permanent equilibrium. It is the pernicious principle of ascendancy which is the cause of the mischief. Anglicans have been so long accustomed to this unjust ascendancy that they cannot even think clearly of a state of things in which there shall be no ascendancy remaining. They continually speak as if a Protestant ascendancy would be succeeded by a Roman Catholic ascendancy. If Protestants do their duty there cannot possibly be such an issue. A policy which by its very terms deprives Romanism and all other religions of State aid, and which delivers the State itself from the pernicious influence of an Established Church, cannot result in arming Rome with a persecuting power. Every Church united with the State has persecuted its Dissenters most cruelly, pre-eminently the Anglican, and our present endeavour is to put it out of the power of that or any other religious community to wield the arm of the State against its neighbours. If, then, one third of the English clergy are Romanisers in disguise, and are thirsting for the blood of the Nonconformists, the safest plan would be to hasten the separation of Church and State, so that these furious zealots may not be tempted to persecute the unfortunate Dissenters. The only chance they will ever have of so doing is while the Establishment continues, and therefore the sooner we put an end to this the better for the Evangelical party and for the seceders.

If we add a few sentences on the spiritual evils wrought by Romanism, it will be only to say that they will be most effectually counteracted by a free and honest Protestantism. The experiment of an Established Protestantism has been now fairly tried, the result being a clergy of whom "one third are Romanisers," and another third latitudinarians. Neither the strictness of verbal tests, nor the ingenuity of Tudor compromises, has prevented the catastrophe which is before our eyes, and which

occasions the lamentations of the Evangelical body. The Evangelical party themselves led the way in breaking down the fragile barrier of subscription. For generations they set at naught the literal meaning of the sacramental formularies, and at last when strong enough they obtained a legal decision from the Privy Council which gave a sort of public sanction to their procedure. The precedent was not lost upon others. The Broad Churchmen soon broke through in other directions the frail web of the standards, and achieved a still greater triumph for the flag of "liberal Theology." Mr. Voysey is the latest monument of their valour and skill. The Romanising priests in their recent excesses, have but followed two bad examples set them by their predecessors in license, till at length clerical subscription in England has become the scandal of Christendom, and awaits the hand of Parliamentary justice and honesty to remove it. The moral interests of England demand a speedy riddance of the baneful spectacle of three parties, wide as the poles asunder in thought and faith, alike signing in their "plain grammatical sense" the same standards, under conditions which are nothing better than a legalised discipline in equivocation. Let then the Evangelical party, the original offenders, lead the way towards a reconstitution of the national conscience, by assisting in breaking up the political system which demands so fearful a sacrifice of clerical consistency.

There needs be no fear for the interests of any Protestantism worthy of the name when the Establishment is taken away. Let men return to the Christianity of the earliest age, and commend it to the world by a spirit answerable to its benignant aims, and there will be no reason to apprehend that the country will become a fiery furnace, in which the advocates of such a Christianity cannot live. The best friend of Papal Romanism is a fierce, malignant, hot-headed Protestant. The best friend of true Christianity is one who desires to do justice to all men, including the Romanists themselves.

ECCLIASTICAL NOTES.

THE extent to which the theory of an Established Church in England has changed since the present Church was established is shown by the very remarkable paper which was read at Stion College last week by Sir John Coleridge. Our readers will find the substance of this paper in another column, and he will discover from it that, while it was considered at one period the mission of an Established Church to promote, or rather enforce, identity of religious thought, it is now considered that its mission is to promote diversity of religious thought. Sir John Coleridge, in an address characterised by great candour and by a most admirable spirit, pointedly stated that the old theory that the Church was established to teach religious truth had, in practice, passed away, and could not now be vindicated. But what is the alternative? The speaker referred the alternative, to use his own language, to "the course of events." He did not consciously adopt Pope's aphorism that "Whatever is, is right," but he unconsciously adopted it. He believes in an Established Church, but the only Established Church that he believes in is one whose doctrines and forms shall be "settled for us, from time to time, by Parliament." We could hardly have supposed that Sir John Coleridge could have been driven to such a defence of the Establishment principle. It will be

seen, however, how, in the second conclusion to which, as he stated, his principles led, he defined what a Church Establishment of the present age should be. The gist of this definition is contained in the sentence that "An Established Church in a free country must represent the religious opinion of the country, and if religious opinion in that country be various, the Church must include great variety of opinion." We are contented, this week, to call attention to this remarkable address, simply adding that, to us, Sir John Coleridge seems to write, in every sentence, the doom of the Established Church in England.

A greater contrast to Sir John Coleridge's address could scarcely be imagined than that presented by the proceedings of the annual meeting of Evangelical clergy held at Islington last week. The chairman of this meeting, the Rev. Daniel Wilson, held that the Evangelical party were the only party who were efficiently and successfully carrying out the principles of the Established Church. The Rev. E. Garbett followed the chairman, and in reference to the dangerous tendencies of the times, remarked that reformation must be accomplished, not by sermons or speeches or the press, but by the direct contact of mind with mind. Now, is this a principle of the Established Church? If it be not, is Mr. Garbett a consistent member of the Evangelical party? The foundation principle of the Established Church is that the best way of making men religious is not to bring mind into contact with mind, but to make an Act of Parliament to enforce conduct. "Mind in contact with mind!" Does Mr. Garbett forget the canons of his own Church? When the canons, which Mr. Garbett has solemnly promised to obey, were made, a man was punished for having a mind. We need not say that this punishment is inflicted to the present day; not in the old manner, by formal excommunication of bell and candle, but by the still more effective excommunication of social ostracism.

We are not alone in our difficulty with respect to education. Our friends across the Pacific are fighting now, just the same battle that we are about to fight. In New South Wales there is an unsectarian Public Schools Act in operation, which the sacerdotal zealots of the Roman Catholic and Protestant Episcopalian Churches are endeavouring by every means to get cancelled. The Sydney correspondent of the *Times* thus sketches the situation:—

The Roman Catholics are intensely opposed to the Public Schools Act. They feel that its influence is to fuse all sections of the Church, to throw down the sectarian distinctions they would set up, and to dry up the streams of bitterness that emerge from a denominational system of education, in which the religious animosities of the adult world form a large part of the instruction communicated by the schoolmaster to the children; and consequently they oppose it might and main. It is clearly inimical to the influence of the clergy, and they know it. The Roman Catholic laity, when left to themselves, and as a matter of experience, are in favour of national and secular instruction; but what can they do, holding the views they do of the power of the priest over the penal discipline of the next world, if he threatens to leave them at the last hour to face death without the prophylactic offices of the Church? The Roman Catholic priesthood are banded against this Act, and are determined to effect its amendment, if not its overthrow. Their aim, of course, is to act through the constituencies upon the Parliament for this purpose; and the Protestant party, aware of the attempt to thrust back the wheels of progress, make it an essential that the members they support shall go to Parliament pledged to maintain the Public Schools Act in its integrity. Even here, however, the parties are not clear, for a large portion of the Protestant party—a considerable section of the Church of England party—with that inherent love of priestly domination which is inseparable from all forms of religion by law established, and, therefore, in this instance is inherited and not yet outgrown, support the Roman Catholics in clamouring for a return to the denominational system of education. On the whole, however, this is an election cry; and the election will turn pretty generally on a religious question—the Robertson Ministry being supposed to have sold themselves to the Roman Catholic powers, the Martin-Parkes party, in opposition, being regarded as the champions of liberty of conscience and all those institutions which are conducive to it.

We find in this what we find in England, and even Ireland, that the laity, when left to themselves, are in favour of an unsectarian system; but in Roman Catholics and Protestant Episcopalians, "the inherent love of priestly domination" by the priests—not by the people—comes into contact with every liberal and patriotic endeavour. We have no fear of that love getting a predominant power in the colonies, for its strength is lessening even here. It is our business to see that it receives, on every legitimate occasion, a blow that may assist in its extermination. Priestly domination has been the power which has kept back Christianity and education and knowledge from the people, and it is time that it received, in England at least, its final overthrow.

We are rejoiced to learn, from the *Methodist Recorder*, that the description which Mr. Forster recently gave of the state of feeling which he believed to exist in the nation upon the education question, "is undoubtedly, applicable to the Metho-

dist body, in which men are not so wedded to one particular way of establishing an efficient system of national elementary education that they would allow themselves to prefer that it should not be reached rather than that it should be reached by a particular mode." We are informed in another article, that "the Romanists want denominational education in every grade of society. They insist upon its being maintained in primary schools." Really, is this fair? Have the old resolutions of the Methodist Conference upon the subject of education been repealed, or have they not? What are the trust-deeds and what the regulations of Methodist day-schools? Are they not as sectarian and denominational as anything can be? There they are, and until they are repealed or cancelled our Methodist contemporaries have no right to fling a stone at any denominational Romanist. The Romanist is doing what the Wesleyan has done—the best, not for the nation, but for his sect.

It has already been stated, in some journals, that a new Burials Bill will be brought into Parliament next Session. Mr. G. Hadfield, with advancing age, has been glad to relinquish the conduct of a measure which will demand much time and attention, to a younger member of the House of Commons. Mr. Osborne Morgan will, therefore, with his consent, take it in charge. The details of the Bill are, we believe, not yet fully settled, and it would be premature to put them before the public. We can say, however, that, being, as it will be, a national and unsectarian measure, it is likely to receive the hearty support of all Nonconformist bodies.

MR. MIALI, M.P., ON THE LIBERATION MOVEMENT.

On Thursday evening, Mr. Miall, M.P., addressed a public meeting held in the Public Hall, Rochdale, in connection with the Rochdale Young Men's Auxiliary to the Liberation Society. Mr. James Ashworth, the president of the auxiliary, was in the chair, and among the gentlemen on the platform were Mr. T. B. Potter, M.P., the Mayor (Mr. Willans), Mr. Thomas Bright, Mr. John Petrie and others. The hall was crowded to overflowing, and Mr. Miall upon entering met with an enthusiastic reception.

The CHAIRMAN said he hailed with pride and delight—and he had no doubt he expressed the feeling of the meeting—the presence of the member for Bradford—(cheers)—once their own honoured representative—(loud cheers)—and undoubtedly the foremost champion of the principles of the Liberation Society. (Cheers.) Mr. Miall had spent the best part of his life in the cause of civil and religious freedom, and had not toiled fruitlessly. By his pen and his voice he had done much to instruct the people in the principles of his cause; and it had been permitted to him to take part in the first great legislative enactment accomplishing the important purposes and objects of his life. (Cheers.)

The Rev. S. CHAPMAN (Baptist) moved—

That this meeting congratulate Mr. Miall upon his return to Parliament, regards with unmingled satisfaction his presence in the House of Commons, and trusts that he may be long spared to exert his great influence in promoting the objects of the Liberation Society. He said they were glad to congratulate Mr. Miall, although it was congratulating him upon a large increase of work to a man who was already hard worked, and a considerable increase of responsibility to a man who never treated any responsibility lightly. It was congratulating him upon a long series of late hours, of heavy labour, and constant anxiety; and yet there was one consideration that outweighed all these, and they did heartily congratulate Mr. Miall, because they believed that in his return to Parliament he entered upon that stage which was the best in the world for the prosecution of those labours to which he had devoted nearly the whole of his life. (Cheers.) It seemed to him, also, that the electors of Rochdale were very much to be congratulated upon the fact that Mr. Miall was now member for Bradford. (Hear, hear.) Much as they rejoiced in having for their representative such a champion of civil and religious liberty as Mr. Potter, yet in conversation with many electors and non-electors he had been continually reminded that there had been just one little drop of bitterness in their full cup of rejoicing when they had thought of the past, and remembered that Mr. Miall had no seat in Parliament. But now that Mr. Miall had been returned as member for Bradford they could very well congratulate the electors of Rochdale and the electors of Bradford together in that they had as their representatives in Parliament two of the foremost champions of civil and religious liberty that the world contained. (Cheers.) Mr. JOHN PETRIE seconded the motion.

Mr. T. B. POTTER, M.P., supported the motion, and said the return of Mr. Miall had not been a matter of congratulation to the electors of Bradford and Rochdale merely, but it had been a matter of congratulation to the House of Commons itself. (Cheers.) He had frequently heard the opinion expressed in that House, by men holding very different views, that without Mr. Miall, the representative man of Nonconformity, in that House, the House was not complete. (Cheers.) He knew full well the

debt which they owed to Mr. Miall; he knew how he had toiled in times different from these: and he was not sure even now whether the measures which had been carried during the last session of Parliament had not almost been an astonishment to him. As Church-rates had gone, so the Irish Church had gone; and he hoped, trusted, and believed that it would not be long before the Church Establishment in England went—(cheers)—and also the Church Establishment in Scotland, which was rotten to the core. (Cheers.) These measures might be carried, and he believed soon; and he was inclined to think that the strong arm of the Liberation Society would not be needed so much as it had been—(Hear, hear)—for public opinion was ripening on this question; and he was very much mistaken if a large number in the Church itself did not recognise the fact that it was to the interest of the Church to be separated from the State. As to Mr. Miall, he could only regret that he occupied the position which that gentleman once occupied, and he believed the people of Rochdale had made but a poor exchange. (Cheers.)

The motion having been unanimously adopted,

Mr. MIALI, M.P., rose to respond, and was received with loud and prolonged cheering. The hon. gentleman said: It is now very nearly thirteen years ago since I took my departure from the railway-station at Rochdale as a rejected candidate—"Hear, hear," and laughter)—rejected, I thought at the time, and I have not since altered my opinion, not by the free choice of the constituency as it then existed—(cheers)—but in consequence, perhaps, of an accidental misunderstanding of parties here, and partly in consequence of a tolerably free use, by somebody—(Hear, hear)—of the power of the purse. (Cheers.) I have never been into this town since; but I am delighted again to be amongst old friends. (Cheers.) All the general features of this hall, and, I may say, of this audience, seem to be familiar to me; and, although I cannot say that I have come home again, still I have come where I feel at home. (Cheers.) I cannot help remembering that, through what I call my accidental separation from the constituency at Rochdale, you were represented by one of the foremost men of the age, the late Richard Cobden—(Hear, hear); and following him, and up to the present time, you are and have been represented by a reformer than whom there is no one that I know who is more thorough, earnest, sincere, and energetic in carrying out the professions which he makes. (Cheers.) I have come to you by the invitation of a committee—I hardly know what committee—but a committee that gave me, at all events, an excuse for coming—(Hear, hear);—and I wanted to come (Cheers, and a voice: "We're proud to see you.") I wanted to have a word or two with you upon themes in which I think we are all of us equally interested; and I wanted, if possible, to show, that on my part there was not only no feeling against the constituency of Rochdale for the little accident that had occurred, but, on the contrary, that now that I have obtained, as it were, a permanent settlement elsewhere—(Hear, hear)—I can look back upon past scenes and past associations without the slightest feeling of irritation, and with an earnest desire once more, metaphorically, to shake hands with you and greet you in the name of liberty and truth. (Cheers.) Because the Rochdale constituency—and I say it in the presence of your member—is a constituency to have represented which I feel to be a ground of honest pride—(Hear, hear)—and for any man, whatever may be his powers, to represent that constituency in the House of Commons, I think it may be to him a source of the deepest satisfaction, as I am sure that if he only does his duty honestly to his constituency, his constituency will always most honestly do their duty in regard to him. ("Hear, hear," and cheers.) I have to speak to you upon an old topic—a topic upon which I despair of casting any new light; but if you please we will have a few moments' communion one with another, upon subjects that are, I hope, equally interesting to us all, and I will endeavour, through your medium, to speak to the public mind upon matters that are coming before the Legislature for decision within a few years, in such a way as, if they will but listen, will, I think, in some measure, tend to obviate those prejudices with which they have hitherto approached those subjects, and prove to them that the course we are taking, if not the very best course that can be taken for them and for ourselves, is at all events a course which has been dictated by motives of the highest honour and the sincerest charity to all men. (Hear, hear.) Now the resolution to which you have just given your assent expresses the trust that I may be long spared to exert my influence in promoting the principles of the Liberation Society. I am almost sorry that the resolution was cast in that shape. It has an appearance of technicality that I should like to have seen it divested of. As far as the Liberation Society is concerned, don't let me be misunderstood for one moment. There have been members of Parliament who have ridden into their place by the influence of the Liberation Society who are ashamed of the name of that society as soon as they obtain the point which they had aimed at. (Hear, hear.) I am not one of those. (Cheers.) I am by no means ashamed of my connection with the Liberation Society—no more than I should be ashamed of my connection with my son. (Hear, hear.) I was, if I may so say, the founder of the Liberation Society. (Hear, hear.) I have worked it from the beginning until now—(Hear, hear)—and I have no reason whatever to complain of the instrumentality of that

association as an inadequate expression of the wishes and the power that we can bring to bear upon the objects that it contemplates; but it is not the Liberation Society as a society, it is the principle of religious equality as a principle that I care about. (Hear, hear.) If that is diffused over the whole kingdom, the machinery may be taken to pieces and cast to the winds as soon as possible for anything that I care. We do not wish, in fact, that there should be any necessity for the Liberation Society any longer than our wishes can extend to. In fact, we should be glad to-morrow if the Liberation Society were dead, supposing that its object were accomplished. (Hear, hear.) Well, what is its object? I need hardly tell you. In the very plainest terms, it is this, that every man should pay in his temporal things for the spiritual instruction that he receives from other men—that every man, in fact, should pay his own parson (Hear, hear.) Now that is the simple object of the Liberation Society,—that no man should be forced to pay any other man's parson, and that no Church should be maintained by national funds, because national funds are contributed to by the whole nation, but those who belong to the Church Establishment are only a part of the nation. In the name, therefore, of mere simple justice, we ask that no payment should be demanded by the State in support of religion, because it is impossible for the State to make that demand without either violating the principles of justice or trampling upon the sacredness of truth. (Hear, hear.) This is not merely a theory; it is a practical matter of the highest importance. People sometimes ask me, "What do you want? What is it that you do want? You have got rid of Church-rates; you have got rid of every species of persecution; you are placed, civilly speaking, in a position of equality with other members of the nation; why is it that you want to overthrow that which has been a great instrument for good in this country?" Now, I don't look at the matter precisely in that light; I should put it thus:—What is it that the nation wants?—because, after all, the Established Church is an instrument used by the nation for national purposes. What is it that the nation wants that could not be better furnished without that instrument than with it? Is it religion that it wants? Well, but true religion can only be furnished by those who have religion, and who attempt to promote it from religious motives. The mere quartering down of men here, there, and everywhere else, according to the division of parishes, for the purpose of teaching the religion of the Gospel, is not the proper mode of accomplishing the end which we have in view, or which the nation has in view. There some persons who are vain enough to suppose that they are up to every kind of work, and Parliament undoubtedly is vain enough to suppose that it can regulate to some extent even the religious interests of the kingdom. It can do nothing of the kind. It can create machinery, but it can put no spirit into that machinery—(Hear, hear);—it can locate parsons all over the country in beautiful proportion to the spiritual wants of the country; but, as the old proverb says, "One man may take a horse to the trough, but a hundred can't make him drink." So it is with regard to religious influences. Any one power may arrange machinery, but no power can command the success which the mere arrangement of machinery is intended to promote. And the reason is that there is such a great difference between that which is temporal and that which is spiritual, that Parliament is perfectly well qualified to do whatever is required to be done for the expansion and extension and establishment of our civil position, but Parliament cannot, nor can any compulsory method whatever, succeed in establishing a religious machinery to convey religious influence unless the machinery itself originates in the influence which is given through it. Well, we do not believe in this. Now, look at Wales. I shall not point you to the case of Ireland, because Ireland is out of the question, happily. (Hear, hear.) Look at the history of Wales. There you have the Church of England established. I need hardly tell you who know the history of Wales that some eighty or ninety years ago the Principality was merged in the deepest moral and spiritual darkness. It had an Establishment, and the Establishment was asleep. It had an Establishment, and of what kind do you think it was? The ministers of that Establishment, and the bishops of that Establishment, were sent to preside over flocks without even knowing the language of the country—(Hear, hear),—or being required to know the language; they never preached, they never read prayers in the language of the country; until some of the ministers themselves were so struck with the foul impiety of their occupying a position with which they were so tremendously trifling, that they acted almost as missionaries in a savage and heathen land, and these men, although they were in the Church, as soon as they began to show a proof of spiritual life and power in preaching to the people, and getting hold of their attention—these very men were cast out of the Church as enemies of the Church. Well, what has been the consequence? The whole of Wales has been evangelised by the efforts of those who are not in the Establishment. (Hear, hear.) And do you know what that means? I will tell you: it means this. In the first place, there is less crime, probably, in Wales than in any other country of equal population. And, in the second place, there is more attention to religious duties, and more interest in religious subjects, in Wales, though they are very poor people, and though they have not the benefit of preaching from the Establishment in their own tongue;—there is more real deep interest in religious things in Wales than anywhere else. Why, the miners, who go down into the mines and eat their dinner there,

and have an hour for doing it, almost always spend their time during that dinner-hour in discussing the sermon which they have heard on the previous Sunday. That has been done by the evangelising energy of those who are not ministers or members of the Establishment. In fact the Church of Wales consists of the gentry of Wales, and nobody, or scarcely anybody else. The same state of things exists in Cornwall. Yet people forsooth were found who talk about the Establishment being the poor man's Church, forsooth. The support of the Church is furnished by national property, and generally speaking the poor man is excluded from the benefit of the Church. He does not go to the church. He does not understand what is preached there. Nothing whatever is conducted in such a way as to bring home the truths of the Gospel to the poor man. It is an upper middle-class Church, and nobody pays anything for his religion there. If they were to leave each man to pay his own parson, without support on the part of the State, they would do him a great deal more good than harm. In the first place, he would have a deal more liberty—(Hear, hear),—as was seen in the Irish Church, for no sooner was it disendowed than the laity went forward and took their places, and exercised all their influence and intelligence to control the clerical party, who, supposing themselves to be the Church, had taken no notice whatever of the large body of the laity. If the same thing was done in this country, what would be the result? My belief is, that if they could only put the Church on its right footing—that is, put it upon its merits, let its fortune be according to its exertions and its deserts—so far from what men call sects being at all benefited thereby, the sects, as sects, would be almost drained, because there would be a large accession of members in the Church of England. (Hear, hear.) It is not theologically that we differ from the Church of England. We only differ from it ecclesiastically, in its position of favouritism, and in its assuming to use the power of the State where the influence of religion ought to be exclusively resorted to. Five years ago I could not have spoken in a very sanguine manner of the prospects of success. I should then have come to the conclusion that we had at least fifty years' work before us before we could thoroughly accomplish the end we had in view; but matters are now changing. We have been thirty years engaged in seed-sowing over the length and breadth of the land; and up to the time that Mr. Gladstone came forward to clear from his path the Church-rate question, in order that he might take up the abolition of the Irish Church, we could not point to any visible result of progress. But all at once the obstacles gave way. Mr. Gladstone declared himself, I will not say a convert to the principles of the Liberation Society, but he was, at all events, an instrument for carrying into effect their objects; and the conversion of those who were antagonistic to them was marvellous. The rapidity with which men came over to their principles was all but miraculous. The whole tone of society became altered, showing that in point of fact society had been saturated beforehand with right influences and right principles; and as soon as ever the mere superficial skin of society was torn aside, the real impulses, thoughts, and convictions of society came out and declared themselves unequivocally in favour of disendowment and disestablishment of the Irish Church. What difference is there in principle between the Irish Church and the English Church? If it is unjust for a minority to establish their religion over a majority, so it is unjust for a majority to establish their religion over a minority. If it is wrong for ten men to say to one man, "You shall do this," so it is wrong for one man to say to ten, "You shall do this." In point of fact, a Church Establishment is founded upon the consideration that the Government is the best judge of truth, and that the Government is armed with power by the Divine Being in order that it might exert that power on behalf of truth. I (Mr. Miall) contend that the power of truth is in itself; that it can only be spread by the exertions of those who believe in it; that it is only by the lives, the charity, benevolence, self-denial, faith and hope of those who have the truth that others can be brought within the range and influence of it; and that no law which says to a man, "you shall believe," and far less any law which says to a man, "you shall pay whether you believe or not," can really promote religious aims. (Applause.) And I believe that society has begun to see this. The general change of public opinion is wonderful since I was last in Rochdale. I cannot tell you exactly what course will be pursued in reference to these questions next session; but I suppose we shall have, in the first place, and that without much difficulty, the abolition of religious tests in the universities. (Applause.) Next, I hope a measure will be brought forward for the opening of churchyards to the ministrations of all persons. (Hear, hear.) The question as to the Established Church in Wales will also be brought forward and discussed, though probably it will not be settled next session. I believe that the whole tendency of affairs, all over the civilised globe, is towards the distinct separation of the temporal from the spiritual, at all events so far as institutions are concerned. In Spain, Austria, Italy, France, Roumania, and in almost every country in Western Europe, there is a great wave of intellectual force going on as it were over the mind of the nations, and teaching them that Christianity has hitherto been held by priestism as a means of slavery to the people, instead of a means of liberty and progress; that it is not Christianity that has failed—for the principles of Christianity were the principles of freedom—but that priestcraft and kingcraft have so manipulated Christian principles, true and

beautiful as they are, as to make them the instruments to put the opinions of men under the influence—the restricting, misguiding, and depraving influence—of what we might call the sacerdotal spirit. (Applause.) With Providence working in our favour, with all the tendencies of minds in Europe setting in towards one direction, we may very fairly anticipate that the end will be, as we believed, the triumph of the truth of the Gospel over the wicked ingenuity of men to frustrate the good of the Gospel. (Applause.)

A resolution, moved by Mr. Alderman TAYLOR, expressing approval of the objects of the Liberation Society, was adopted, and a vote of thanks to the chairman brought the proceedings to a close.

YOUNG MEN'S CONFERENCE AT BLOOMSBURY CHAPEL.

The London Young Men's Committee in Connection with the Liberation Society held the second conference of the present season at Bloomsbury Chapel on the evening of Tuesday, January 18th, when, in the absence of the Rev. Dr. Brock, the chair was taken by Mr. S. R. Pattison. The CHAIRMAN briefly congratulated the young men of London on the great advance of public sentiment with regard to the connection between Church and State. He then explained the object of the present meeting, and called on Mr. J. Firth Bottomley to open the conference by reading a paper on "Church Establishments: how far are they consistent with Scripture, with reason, and with justice?"

Mr. BOTTOMLEY commenced his address by a rapid review of the recent controversy on the subject of the Irish Church, and of the circumstances that had led to the disestablishment and disendowment of that ancient institution. It was the advancing intelligence of the age that had precipitated the crisis. Gradually the mind of a great nation had become inspired with the resolve to shake itself free from a traditional policy, and to bring its national character and conduct more into accord with modern progress, and with the principles of reason and justice; and as one of the results of the Irish Church debate it would be found that the vast wave of conviction had sapped to its very foundation the whole fabric of Church Establishments. The speaker then glanced at the various arguments that were urged in favour of the union of Church and State. In dealing with the proposition that a State-Church provided a religion for all, and that an Establishment was requisite to train the people in religion, he remarked that it could not be denied that State-Churchism had had a fair trial. But had it trained the people in vital religion? It was established in Ireland. Had it succeeded there? Had it succeeded in France, or in Spain, or in Italy? On the contrary, had it not fostered indifference and infidelity? In answer to the objections that ministers would not be sustained without State support, he alluded to the case of Wales, where, though the people were comparatively poor, and were under the baleful shadow of an Establishment, no less a sum than 300,000*l.* was raised last year for the maintenance of teachers of religion; to the Free Church of Scotland, whose princely liberality was known to all the churches; to the energy put forth by the renovated Church in Ireland, to which with all sincerity he wished God-speed; and to the United States, where something like five millions sterling were annually subscribed for the sustentation of its ministers alone. To the assertion that it was the duty of a Government to provide religious instruction for the people, he replied, that if such an obligation did exist it existed everywhere. It was equally incident to the Government of England, of Spain, of Turkey, and of Japan. According to this theory, in England the Government provides a religion for its people, having the Thirty-nine Articles for its text-book. In Spain, it decrees the believers in those articles to be heretics, and persecutes them for the greater glory of another faith, also righteously established. In Turkey, the Churches in England and Spain are regarded as equally false, and the religion of Mohammed is supported by the State; whilst in Japan, the faith of all the three is utterly ignored, and believers neither in our Lord nor in Mohammed bow down to idols, the work of men's hands. But if it be the duty of a Government to establish religion, have we any safeguard that truth will be established? Have we in our own members of Parliament any guarantee whatever for sound religious judgment? And have we not seen, in our own day, men of irreligious life adjudicating on the doctrines of the English Church? We have not space to follow the lecturer in his argument on the essential difference between the Mosaic and the Christian dispensations, on the flourishing condition of the Church before its establishment by Constantine the Great, or on the evils that result to both the Church and the State from their ill-assorted union. He then enlarged upon the lack of discipline arising from the absence of authority in the rulers of a Church supported by the State. The will of the State is the only charter a bishop need possess, and, even when appointed, an English bishop has but very little real power. He is bound to ordain the nominee of the patron of a living, and, except in very flagrant cases of misconduct or heresy, he cannot punish the offender. A prosecution may be carried through the Consistorial Court, the Court of Arches, and, finally, the Judicial Committee of the Privy Council, and may entail enormous expense, with perhaps a result of one year's suspension in case of misconduct, or a judgment in matters of doctrine that does not command the respect of the majority of Churchmen. Besides, the advancement of a pastor largely depends

on his political opinions, and the change that has come over the Church, from its original condition of simplicity, may be indicated by the titles of its officers, such as "prelates," or *prelati*, people preferred before others; "rectors," *rectores*, or rulers, and masters; perhaps the most expressive being "incumbent," a man who is *incumbens*, lying on a parish: too often, alas! to its great discomfort. Now, all this infringes personal liberty, opens the door to persecution, and not only weakens the moral sensibility, but hinders the religious development of the members of the Church. Thus, under State-Churchism, men are compelled to support the teachers of doctrines which they abhor, teachers who, if not aided by their own congregations, ought to be willing to minister with their own hands unto their necessities. The heathen of Guiana and the Hindoos of India are taxed to support English Churchmen, and for more than a thousand years Englishmen have paid tithes to maintain a Church the faith of which has repeatedly been changed. Surely, pagan Rome was not more unjust when she taxed her colonies to support the worship of her false gods! And now the cry for separation may be heard from the Establishment itself. The judgment of the Committee of the Privy Council in the Colenso and Mackonochie cases, and more recently the appointment of Dr. Temple to the see of Exeter, have driven High Churchmen into a camp where we fear the truth of the principles we have been advocating would never have forced them. After fighting all their lives, like the Archdeacon of Taunton, for the union, they seem to have suddenly come over to us, and to have discovered, as if it were a new truth, what intellectual Nonconformity, and profound thinkers, and historical students have been for centuries proclaiming. And is not this separation a thing to be hoped and wished and prayed for? Is it not true that while preferences on religious grounds are sanctioned by the State, the Churches cannot work harmoniously together? that misconception and ill-will have been engendered where all ought to be charity and peace? and that the life of the Church has been too much the life of the noisy disputant, and too little the life of the Christ-like spirit? So long as the members of the household of faith live in discord, how shall Christian truth have free course and be glorified? So long as Churchmen revile Dissent, so long as Dissent rails at the Church, so long must religious intelligence be slow and Christian progress tardy. May we not hope that a vital change in these things will be the issue of this great controversy; that instead of giving time and talent to the spread of sectarian views and the promotion of sectional interests, Christian men may unitedly devote themselves to the general advancement of the whole Church of Christ: that Church in which varying creeds and differing sects should be as waves, moving the surface only, of the great ocean of doctrinal belief? Surely, if such a result were achieved, we might fairly hope to see the universal Church—purged from the superstitions of the past, and cleared from the mists of the present—present herself in a holier guise to an expectant world; come forth pure and undefiled as a bride adorned for her husband, and realise the magnificent destiny mirrored by the wisest of the men of old, when he said, "Thy going forth shall be as the morning: thou art fair as the moon, clear as the sun, and terrible as an army with banners!"

The CHAIRMAN then invited full and free expression of opinion on the subject of discussion, and a gentleman in the body of the room opened the debate by saying, that though he was not a Dissenter, he had no objection to the separation of the Church from the State. He did not think the Church would lose by disestablishment, but he was not quite sure that Dissent would gain. While expressing the gratification he had felt with the lecturer's able and exhaustive treatment of the question, he felt bound to say that he could not agree with him in the high eulogium he had passed upon the institutions of America. Rowdyism and Catholicism to a large extent prevailed, nor did he think that the religious life of the United States was such as to commend the Free Church principle. He also thought that the Establishment afforded greater facilities for the study of Divinity than were presented by the Churches unconnected with the State; and that our sacred literature had been greatly enriched by the profounder learning of the ministers of the Church of England. In conclusion, he advised the members of the Liberation Society to discuss this question less in the character of Dissenters, and more in the character of Englishmen.

A GENTLEMAN, whose name we did not catch, observed, that though he was once a Churchman, he was now a Dissenter; but he did not approve of meddling with the Church. The members of the Establishment should be allowed to settle their own disputes and manage their own affairs. The interference of Dissenters created a spirit of antagonism, which prevented both ministers and people from working together with unity and harmony for the promotion of common objects of a Christian character; and these dissensions acted prejudicially upon the minds of those whom both alike desired to profit and to save. To these objections,

Mr. H. M. BOMPAS urged that it would be wrong for him, as a citizen, to give his sanction to injustice in any of our social institutions; that if he thought the national establishment of any sect was an infringement of the principles of justice, he was bound by the most solemn obligations to protest against it, and to exercise his power as a member of the State in voting for those representatives who would carry out his strong convictions in removing one of the most flagrant evils in connection with the Church. Besides, he felt on higher grounds that the system of State ap-

pointment of the ministers, and State authority in deciding on the doctrines of the Church, was so anomalous as to be indefensible. In no other department of the Government would such a state of things be tolerated for a moment. What should we think of selecting our statesmen, our judges, or our officers in the army or navy on the principle adopted in the constitution of the Privy Council? The greater number of the members of the Judicial Committee were lawyers, not divines; they had no special aptitude for the decision of matters of belief; and it was impossible that earnest members of the Church could accept their judgments with confidence or with respect. But while the Church is supported by the State, the jurisdiction of the State is one of the conditions which are absolute if not inevitable.

Mr. JOHN TEMPLETON then made some remarks with reference to the statement of a previous speaker, that "rowdyism and Catholicism were increasing in America," and proved by a statistical return lately published in the *Liberator* that the latter at least was incorrect; for instead of "the Roman Catholic Church being the most numerous in the States," they numbered only 1,404,437, while the Presbyterians were 2,565,949, the Baptists 4,044,218, and the Methodists 6,259,799. Looking, then, at the fact that about 3,000,000 emigrants had gone from Ireland to the United States during the last twenty years, that the great majority of these were Roman Catholics, and allowing for the natural increase of so large a number, it certainly did not appear that the Free-Church principle could be justly charged with favouring the increase of Catholicism. Mr. Templeton then referred to the disestablishment of the Church in Jamaica, and moved the following resolution:—

That this meeting hail with the liveliest satisfaction the announcement recently received from Jamaica that the Governor had on the 10th December informed the Legislative Council that it was not the intention of the Government to propose the renewal of the Clergy Act on its expiry at the end of the year, nor any substitutionary scheme of State aid to religion in that island and congratulates the Nonconformists of Jamaica on the success of their firm resistance to all attempts at concurrent endowment.

This was briefly seconded by the Rev. B. CLIFFORD, and carried unanimously. The usual votes of thanks to the Chairman and the lecturer brought this most interesting of the West-end conferences to a successful termination.

LIMITS OF FREE INQUIRY IN THE ESTABLISHED CHURCH.

A paper on this subject was read by the Solicitor-General at St. John's College on Thursday week. Among those present were the Dean of Westminster, a large and influential body of the London clergy, Mr. Hobhouse, Q.C., Mr. Pearson, Q.C., the secretary of the Wesleyan Missionary Society, and several Nonconformist ministers. No report of the proceedings has appeared in the daily press, but the *Inquirer* gives the following outline of some of the prominent sentiments expressed in Sir J. D. Coleridge's masterly paper:—

"The extent," he said, "to which freedom of religious opinion should be, or must be, permitted in a National Church, was a matter which may be looked upon from different points of view. For himself, he was not a theologian, and he frankly confessed that he knew nothing of theology, although before now it had been his lot to address audiences on subjects not connected with his profession. Throughout his address the Solicitor-General disclaimed pronouncing an opinion upon the questions which now divide the Church of England into opposing factions, although it was evident that he had stronger sympathies with the Liberal or latitudinarian section than with the High-Church party, under the influence of which he had been trained. The Established Church, he repeatedly said, is a political institution, established, created, and protected by law. The State has always asserted its right to control and claim ecclesiastical property, and has, with undeviating and inflexible pertinacity, constantly given notice by statute of mortmain to all its subjects, that if men give property by will to the Church it is given to the State, liable to State control and legislation. It was obvious that a very wide latitude of opinion was necessary to the Established Church as a political institution. Speaking broadly, and not forgetting the bodies of protestors from the earliest times, the Church and State before the Reformation were the same. The subjects of Queen Elizabeth, as a matter of fact, belonged to the Church of the Queen. The Thirty-nine Articles and the various revisions of the Prayer-book, although they bear witness to the controversies of the time, yet bear witness to the moderate views of the leading men of the Elizabethan period. The Articles were articles of peace. The various formularies, speaking a language not always consistent with each other, were purposely framed to include various elements of thought, although a large and respectable body became Nonconformists—unfortunately for the Church and unfortunately for themselves. Two great schools of thought exist in the Church of England, both supported by great names, and both having much to say for themselves, founded respectively upon the principle of authority and of freedom, each theory in its logical result destructive of the existence of the other. Yet it was the fact that both schools have co-existed from the earliest days of the Church of England, and each has attempted to eliminate the other, but has failed. The presence of both is essential to the historical character of the Church of England, and the equipoise of these two schools of thought may be necessary to a national religion. This nation always had them, and the English Church is compelled by the nation to retain them both. It could not have been the National Church, representing

the thought and feeling of the country, if it had not contained them. But the differences between those "who worship Jesus Christ"—we quote the Solicitor-General's own words—are greater now than in the sixteenth and seventeenth centuries. A Church calling itself national must recognise this and widen its limits, and if it ceases to represent wide differences of opinion, it ceases to claim to be national. The old theory that the Church is established to teach religious truth, once largely acted upon, has in practice passed away, and could not now be vindicated. Facts are too strong for it. It logically involved persecution, because if it is the duty of the State to guard its subjects from error, the toleration of error must be wrong. The penal laws by which the Established Church in Ireland had been supported were absolutely without any parallel; it was a shameful history; and it was a matter of congratulation that we had now done an act of simple justice and subverted the supremacy of that Church. These remarks, we may here state, were received with loud applause. Sir John Coleridge proceeded to combat the High-Church claim to authority grounded upon the appeal to the Primitive Church, and maintained that it was not easy to find any claim in history for this assumption. The course of events in this country pretty well disposed of any such claims on the part of the Church of England. It was founded upon law, and as a temporal institution was absolutely dependent upon Parliament. The Church Establishment was a provision made by Parliament for carrying throughout the country religious teaching, but what kind of religious teaching, what doctrines, what forms, what individual opinion may be allowed free scope, were controlled and settled for us by Parliament. The institution is essentially created by Act of Parliament alone. The Judicial Committee of Privy Council, the ultimate court of appeal in ecclesiastical matters, was the natural result of this Parliamentary control, and the accidental presence of the bishops a misfortune, for they added no element of weight or authority. This remark was received with laughter and applause. The Court consists of judges *ad hoc* appointed by the Lord Chancellor, and its liability to be unfairly constituted was one of the evils which was a fair ground of complaint. All this, however, shows that the Church in the character of an Establishment is a national institution, like the Houses of Parliament, the Army and Navy, Municipal Corporations; and that Parliament has the same right to deal with it as it has to deal with the other institutions just named. It follows from this, that those who dissent from its formularies have as Englishmen an interest in it and a right to interfere with its constitution. If, for instance, Romanising practices become common among the clergy, and were calculated to become mischievous, those outside the Church had as plain right as those inside to correct the evils of a great institution maintained by Parliament and subject to its authority. What was done at the Reformation must if necessary be repeated, and not less so because the Church was governed by an assembly partly composed of Nonconformists.

"These principles lead to the following conclusions:—

1. The Establishment is for the promotion of religious teaching throughout the country.
2. When people belong to the Church only by a bare majority, when its formularies have become antiquated as maintaining opinions in one age which cease to be the opinions of another, when a whole class of questions has arisen on which the formularies are silent or really adverse, and opposed to the religious feeling and intelligence of the country, the Church as an Establishment is in an entirely false and untenable position. This is the state of things in which we find ourselves in the present day, and it cannot possibly be continued, nor could the continuance of such a state of things be desired. Sir John Coleridge frankly acknowledged that he could see nothing in the Thirty-nine Articles, nor in the men holding them, which should give them an authority independent of the religious life and intelligence of the country. Many men are now retiring from the Church on account of the burden of subscription, and many more, the bishops tell us, refuse to accept orders. A distinguished man, at a public meeting the other day, said that public morality suffered from the present mode of imposing ecclesiastical tests, which were no longer in harmony with men's real thought. For his own part he desired to bring this system to an end, and return to a simpler, broader, and more primitive creed, a creed in substance allowing considerable differences in things not essential. A Church may and ought to have some broad and definite principle of common belief, expressing the true, devout religion of the nation, but infinitely various in matters not essential. And room must be found for this principle in the Church, or it must claim national support no longer. An Established Church in a free country must represent the religious opinion of the country; and if religious opinion in that country is various, the Church must include great variety of opinion. The limits must be drawn much wider than many people are prepared to draw them. It is as certain as anything can be, that if the Church remains established it must be by the sacrifice of many of its present tests. The future is not all good unmixed with evil. To many minds there is a grandeur in a powerful authoritative Church which impresses the imagination, if it does not appeal to the reason. Some men would go out rather than have the Broad Church. All honour to them; but they must choose between the Establishment without its present tests, and disestablishment. This had been the resource of high-spirited men before now, and may be again, as it was with Roman Catholics, Nonconformists, Nonjurors, and Wesleyans.

"In conclusion, Sir John Coleridge said that, without entering into any rhetorical and possibly false distinction between theology and religion, it cannot be denied that Christianity rests upon a few essential truths, which are the foundation of a man's belief, the very life-blood of his religion. They must be taught by every religious communion aspiring to be a Church. These essential truths our Lord came into the world and sent His disciples to teach to all nations. They who teach other matters as essential, and who multiply artificial bonds and tests, they it is who produce disunion, and not they who leave the Church for conscience' sake. The enforcing of theological opinion as saving truth is a phase of Sacerdotalism. 'Priests enforce what priests decree.' The more we reflect, the more we shall feel inclined to go back to the short, simple, and primitive creed of the Apostles. It may seem that Christian faith has fallen on evil days, and that Christianity may be proved to be a delusion; yet there is enough in the past history of our faith to show its unconquerable strength and permanent vitality. It is for us to disencumber it from forms which have sapped its power, to be 'fellow-workers with God' in the Spirit for the Church of Christ, remembering how holy men of all creeds and churches have agreed in the central truths which are at the foundation of Christianity."

An interesting discussion followed, in which Dean Stanley took part.

THE RECONSTRUCTION OF THE IRISH CHURCH.

Another meeting of the lay and clerical delegates of the Dublin diocese, with the object of considering the problem of Irish Church organisation, was held on Thursday, and the proceedings were much more harmonious than on former occasions. A large number attended, including the Marquis of Drogheda, the Baron de Robeck, General Dunne, and the Archbishop of Dublin. A reconciliation between his Grace and the lay delegates was celebrated by general applause on the Archbishop entering the room. His Grace stated that the clergy had sent in a considerable number of answers to the queries forwarded to them, under the sanction of the Archbishop, giving valuable information respecting their several parishes. The purpose which brought them together was not anything in the way of interfering with future legislation, but the obtaining and sifting information, and making all arrangements that would be necessary for the diocese.

Lord Drogheda was placed in the chair, and after some discussion on the appointment of parochial committees to assist in purely diocesan organisation, Mr. Lefroy, Q.C., remarked that they had precedents in the United States of America, the Church in Canada, and the Church in New Zealand, for the forming of parochial boards consisting exactly of the members whom Mr. Chamberlain had alluded to. In America the Church vestry consisted of six and eight. In New Zealand they were regulated in this way, the clergy and the churchwardens, and should not be less than three nor more than ten. It was most valuable to have a parochial board in each parish communicating with each diocese, alive to the individual interests of the parishioners in the great work of their Church—a board to keep that work alive amongst the parishioners. Parochial boards had a local interest, and they were likely to work assiduously for the good of their particular Church, and at the same time communicate with the body which would have the general interests of the Church in charge. In addition to the sub-committees, there should be formed in each parish a parochial body, consisting of the clergy, the parochial representative or representatives, and the churchwardens. In that way they would have a body very much like what they had in America and New Zealand. They would have the churchwardens, the parochial representatives, and the clergy, which, in some parishes, would constitute a board of six—at least they would have two churchwardens, the clergyman and the parochial delegate. He thought these would be most valuable boards to have, and they would have them brought into existence at once.

Sub-committees were then nominated for the purpose of collecting information, among other things, as to the "trust funds of the Church in each parish or district." The meeting then adjourned for a fortnight.

It is understood that the standing committee, which is engaged in preparing a draught constitution for the Church, has made considerable progress.

THE ELECTION OF BISHOPS.

At a meeting of the Church Institution, held on Wednesday evening in King's College, Mr. J. G. Talbot, M.P., in the chair, the Very Rev. Dr. Goulburn, Dean of Norwich, read a paper on the election of bishops, and on the alterations he thought desirable. The chairman, in opening the proceedings, gave it as his opinion that at present the Church paid rather a high price for its connection with the State in allowing the State to elect bishops. Dean Goulburn, in the course of his paper, said he was disposed to consider this power of the Crown as, in principle, an authority delegated by the people to their ruler. To those who claimed for party the right to elect the bishops, he would say that none could more fitly represent the people than the Prime Minister, who in our constitution was the representative of the people. The Crown itself he held to be the representative of the clergy. The ceremony of consecration at the Coronation constituted a Christian prince the nursing father of the Church in his dominions. Nevertheless, he thought

it would be well to restore the right of the laity and of the chapter to exercise a check upon the elections. Up to the time of Henry I. English bishops were appointed by the king, who delivered to them the pastoral ring and staff. The right of the Crown to designate he thought ought to continue, but penalties attaching to the chapter on its refusing to elect ought to be abolished, and the election by the chapter ought to be a real one. The ordinary desire to please the Crown would be sufficient to prevent any frivolous objection being taken in the chapter. He also proposed to make the confirmation in Bow Church operative, and to give the decision of any difficulty there raised to the Primate and certain of the bishops. The Rev. Mr. Buckley said he recollected the Hampden case, and in the late case in Bow Church they had gained, what the Court of Queen's Bench had refused in the former case, namely, the right to be heard. He was not for abolishing any of the existing regulations, but he hoped that by perseverance these checks might be made real. The Right Hon. Sir John Pakington, M.P., moved a vote of thanks to the Very Rev. Dean for his paper. He thought the Church had been in some danger from the late appointment. It was a serious thing that eight bishops recorded their protest against the consecration of Dr. Temple. He agreed with the suggestions of the paper, and thought the *congé d'élire* should be made a reality, or the farce should be done away with. Mr. Powell seconded the vote, which was passed unanimously.

The *Standard* agrees with Sir John Pakington that the farce of the *congé d'élire* should be got rid of, and that the power of election now nominally vested in the dean and chapter, should either be made real or withdrawn altogether. It would have been far more decent and seemly that Dr. Temple should have taken possession of his see by virtue of an Order in Council or a certificate from Mr. Gladstone, than on the strength of a sham election, in which the guidance of the Holy Ghost had been invoked to endorse the foregone conclusion imposed upon the chapter by the will of the Minister in Downing-street. However the rights of the Church may fare, let us get rid of the sham and the blasphemy of the *congé d'élire* at any price.

THE ECUMENICAL COUNCIL.

By letters from Rome, the *Westminster Gazette* (Archbishop Manning's organ) learns that 480 bishops have signed the address to his Holiness praying for the definition of infallibility. It is, however, considered certain that the Pope will not accede to the request unless this number is very largely increased.

The special correspondent of the *Times* at Rome says:—

There are so many rumours abroad with regard to the movement for and against the dogma of infallibility that I must give a few lines on the matter. I believe myself able to vouch for the following information:—The infallibility movement has not at all been abandoned, but the address has been retarded through some differences of opinion among its advocates. The Spaniards, of all men in the world, have suddenly discovered that they understand the Pope's infallibility in a less comprehensive sense than Archbishop Manning, and have drawn up an address of their own, which they will sign as their particular petition, for Spaniards are stiff-necked besides being orthodox. It seems that they will insist on considering the episcopate to share in some degree in the fulness of the gift of infallibility. The addresses are, however, by no means given up, as some would have it, but are being signed, and are expected to be ready for presentation at the end of the week. On the other hand, a counter-movement has been set on foot, which has taken a very serious and imposing shape. Cardinal Rauscher has distinguished himself by his spirit. Without entering into details which it is not necessary to give, I can say that about 140 signatures are considered secured. The intention is to have addresses of different tongues, French, German, native, and English, all very nearly identical in terms, and quite so in substance. What is likely to have weight is the quality of the subscriptions. Of Germans and Hungarians, there are expected to be not under fifty bishops, while all but three French archbishops have signed, he of Paris being among the number. These addresses will be taken to the Pope by a deputation—but is he likely to receive it?

The Bishop of Orleans is said to be satisfied with the assurances of the Pope on the subject of infallibility. The Holy Father said he had convoked the Council from a belief that such a step was required by the state of the Church, and that he wished every bishop to express his opinions freely, and vote according to his conscience. After dismissing Monsignor Dupanloup, the Holy Father received another bishop, who is a member of his household; and this prelate, on coming out, was asked if the Pope had spoken about Monsignor Dupanloup. "He spoke of him plainly enough," answered the prelate, who belongs to the reactionary party: "he called him Judas." This story was reported both to the Pope and Monsignor Dupanloup, and greatly incensed the Holy Father, who declared the prelate had told a lie; and an officer was sent to tell him he must go and ask pardon of Monsignor Dupanloup before he appeared again at the Vatican.

It is stated on the authority of a Berlin telegraphic agency that Cardinal Antonelli, in reply to a despatch from the French Government to its ambassador at Rome, declared that the Papal Government would hesitate at no steps necessary to secure the undisputed rights of the Church. The cardinal is said to have added that no rupture between the Church and State was to be feared so long as the State allowed the Church the same freedom as it claims for itself.

The Commission on Oriental Rites and Apostolic Missions is composed of the Bishops of Tyro, Smyrna, Algiers, Mosul, Farzul, Adrianople, Tripoli, Tasso, Southwark, Paphos, Raphoe, Nicopolis, Mardin,

Erzeroum, Salmas, Toronto, Angoulême, Burlington, Brisbane, Ross, and the Patriarch of Jerusalem.

A private telegram from Rome, dated the 20th inst., states that the Archbishop of Paris made a speech on the previous day in the Council, full of wisdom and moderation, which was listened to with marked attention. Many of the Fathers afterwards congratulated the Archbishop on his speech.

A remonstrance has been signed by a considerable number of prelates against the extreme views propagated by lay editors of certain religious newspapers.

The *Daily News* correspondent reports a sermon by Dr. Manning—the last of the Epiphany course:—He dwelt on the manifest character of the Holy Roman Church as not less clearly the sole true Church of Christ on earth than the sun in heaven is the sole orb for illuminating our world. He referred to the Council as the greatest demonstration ever yet beheld of the perfectly developed power, the universal dominion, the faultless harmony and union prevailing in this Church. Passing in review the history of other Councils, he showed that this was the most important, and the expression of ascendancy beyond what had ever been attained hitherto. At Trent the East was scarcely represented; England by but one bishop; America, Australia, and the British colonies by none. In the actual Vatican Synod were prelates of thirty races, speaking thirty languages. There had been absurd reports, invented by persons in ignorance respecting what was going on in those assemblies; it had been mendaciously stated that the Fathers were divided in opinion on many subjects. He could bear testimony, he, as a witness who took part in this Council, could contradict all these rumours, and assert that never had the unity of the episcopal body, in thought, belief, and deference to the Supreme See, been more perfect than at present, as manifested in those assemblies. He referred to the scene at St. Peter's on the Epiphany, and the recital of the Creed of Pius IV., in which all the 700 bishops joined the Holy Father, swearing on their knees before him to adhere to that sacred profession which he spoke of as comprising the Creeds of Nicaea, Constantinople, and Trent. He referred to the condition of the countries faithful to the Holy See as contrasted with those of others which have cast off that obedience, and asserted the superiority of the former over the latter with respect to all high qualities and interests, social, moral, religious, political. Schism and heresy, he argued, had only led to negation—intellectual and moral confusion, the overthrow of all sound principles, and the annihilation even of those foundations on which they had originally been raised.

According to letters from Rome in the *Gazette de France*, the Pontifical authorities have forbidden Mgr. Dupanloup, the Bishop of Orleans, to publish his reply to the address in favour of the new dogma of the infallibility of the Pope put forth by M. Deschamps and Archbishop Manning.

The Earl of Denbigh writes to the *Pall Mall Gazette* from Rome, contradicting some of its correspondent's reports as to alleged incidents "in the Council Chamber." "Some of the English Bishops have," he says, "declared to him that they did not think that the *Times* had, so far, narrated one true story connected with the Council." The Earl of Winchester points to the remedy—"the employment of an organised staff of reporters."

The printed admonitions, signed by the Secretaries of the Council, were distributed on Saturday among the bishops, enjoining them to the strict observance of secrecy, and the necessity of brevity in their discourses at the Council.

An "English Catholic" writes to the *Times* to say, that if Papal infallibility should be decreed, the following would have to be the recognised principles of Romanists with regard to heretics. Of course all heretics ought to be burned alive. But further, it must be maintained that "children and friends are bound to inquire into the secret belief of their parents and companions, and denounce them if heretical. That a heretic is an outlaw, that he has no claim to justice, that all contracts with him are null and void, that no debts to him are to be paid, no oaths made to him are to be kept, and that his incapacity taints all his acts, renders his children incapable like himself, and makes all his deeds, judgments, and contracts void, even though the avoidance of the same should be injurious to a true believer. That the slave-trade and slavery are institutions which should be kept up, provided that the slaves are either heretics or favourers of heretics, or persons who have held commerce and communication with them."

The *Warrington Guardian* announces that Dr. Massingham declines the bishopric of Sierra Leone.

THE STATE-AID QUESTION IN VICTORIA.—The Legislative Council has thrown out, by large majorities and with little discussion, the bill for the abolition of State-aid to religion.

CLERGYMEN IN THE HOUSE OF LORDS.—In the ensuing Parliamentary session, besides the twenty-four bishops, there will be nine clerical peers entitled to seats, viz., the Earls of Carlisle and Buckinghamshire, Lords Saye and Sele, Scarsdale, Dynevor, Auckland, Brodrick, O'Neill, and Buckhurst.

CHURCH REFORM.—It is said that a movement for the reform of the Church from within, with special reference to the exercise of the functions of the Episcopate and to the administration and division of dioceses, has been set on foot by some of the Broad Church leaders in London.

STRENGTH OF THE EVANGELICAL CLERGY.—It was stated on Tuesday by Mr. Barne, of Faringdon, that of the 18,000 clergymen in the Church of England, 5,000 were probably men of Evangelical principles, and, as the computation is based on actual facts

gathered from the subscription lists of our great societies, it may be accepted as substantially true.—*Record*.

THE BISHOP OF EXETER AND THE S. P. G.—At the monthly meeting of the Society for the Propagation of the Gospel, held on Friday afternoon, the Bishop of London presiding, it was stated by the standing committee that the new bishops would be proposed for election *en masse* as vice-presidents at the annual meeting on the 18th of February, and thereupon notice was given on behalf of the Archdeacon of Taunton that the election of Bishop Temple would be opposed.

REFORM OF THE LECTIONARY.—As the result of last Wednesday's meeting in the Jerusalem Chamber, the Ritual Commission has sent its report on the Lectionary to the Queen. According to the *Record*, the recommendations of the commission are that "the Lessons from the Apocrypha, which for Saints' days numbered twenty-six, should be reduced to four; but that for ordinary days forty should be still retained out of the one hundred and six lessons. A second series of 'Lessons for Evensong on Sundays' is provided, so that they may be used either as alternative lessons at the second service, or at the third service, if thought desirable. It is mentioned that forty meetings were occupied in arriving at these conclusions, but the time that each meeting lasted is not mentioned, nor the number of members who attended." According to the above alterations of the Lectionary, the Gospels and the Acts are to be read once in the year at Evening Prayer, and the Revelation in Advent. The Books of Chronicles are also to be admitted into the new Lectionary, and the divisions of chapters are not always to be followed. Further—instead of the words "morning and evening prayer," as contained in the Order prefixed to the Prayer-book, the Romish terms "matins" and "evensong" are to be used.

PASTORAL OF THE BISHOP OF GLOUCESTER AND BRISTOL.—The Bishop of Gloucester and Bristol has just issued a second annual pastoral address, reviewing the events of the Church and of his diocese during the past year. The right rev. prelate remarked that the question of cathedral reform will be brought forward sooner or later. It would be well then, for those who revere those institutions, and would gladly promote their efficiency, to be forward with sober counsels, and, considering the rapid movements of events, to be timely wise. The question of Church discipline must come very soon under consideration. In regard of the increase of the episcopate, a very important step has been taken by the Government in sanctioning the appointment of a suffragan for the see of Lincoln. The more we consider that question," says the Bishop, "the more we seem led or driven only to one conclusion—a few more bishops, and for that purpose a redistribution of the present episcopal funds, or (less likely) a utilisation of a portion of the capital funds. The nature of the times seems to preclude the expectation of any very decided legislative action on the subject of ritual. That we shall have a revised Lectionary, and that a few cautious modifications of some of our rubrics, especially in the direction of shorter services, will be generally accepted, seems highly probable. But more than this will not be very likely to secure the sanction of the Legislature."

THE PROSECUTION OF THE REV. C. VOYSEY.—It is officially announced that the hearing of the appeal of the Rev. C. Voysey against the decision of the Chancellor of the diocese of York, condemning him on a charge of heresy, which was appointed to be heard before the Judicial Committee of the Privy Council, on Wednesday, the 2nd of February, has been postponed, and will not now take place during the present sitting. The cause of the delay is a somewhat curious one. The Act of Parliament requires the presence in the Council for the hearing of such an appeal of either the Archbishop of Canterbury, the Archbishop of York, or the Bishop of London; none of the other bishops being Privy Counsellors. The case was heard, in its preliminary stages, before Sir Travers Twiss, the Chancellor of the diocese of London, which disqualifies the Bishop of London from sitting; then it went before the Chancellor of the Archbishop of York, which excludes his Grace from sitting. The Archbishop of Canterbury is alone legally competent, and he is at present unable, in consequence of illness, to take his place at the Council. No further step, therefore, can be taken in the matter until the Archbishop of Canterbury recovers, or some change takes place in either the diocese of York or in that of London. Meanwhile, Mr. Voysey, through this accident, remains suspended, and his living is served by the Rev. W. C. Bellhouse, head-master of Tadcaster School, who has been nominated by the Archbishop of York for that purpose.

THE EVANGELICAL ALLIANCE.—The Council of the Evangelical Alliance were last Wednesday occupied for several hours in discussing whether, with his published views of future punishment, the Rev. T. R. Birks, well known as a religious writer and commentator, could be properly allowed to continue a member of the Alliance; and the debate was, after all, adjourned. Mr. Birks has resigned the position which he held upon the Council and as Hon. Secretary of the Alliance.—*English Independent*. It seems that the demand for the expulsion of Mr. Birks arose out of his alleged rejection of the doctrine of eternal punishment, and of the "finality and irreversibility of the last judgment." "Soux" states in the *Record* that it was proved by those who had conversed and corresponded with Mr. Birks, as well as by reference to his published writings, that he supported and believed to the fullest extent the doctrine of eternal punishment, and the finality and irreversibility of the last judgment, but he inferred from many Scrip-

tures that coincident with and concurrent with that judgment, "mercy in some strange and mysterious form will be displayed to lost men and angels in the depth of their ruin, but in such a form as never to make punishment needless, nay, to be possible through its eternal continuance alone." It is further stated that the resolution was withdrawn in deference to the general wish of the numerous body of members present, and that a dignified and temperate amendment was very generally approved, which is to be brought forward for final consideration in February.

THE NEW BISHOP OF ST. ASAPH.—It is stated that Mr. Gladstone has conferred the Bishopric of St. Asaph, vacant by the resignation of the Right Rev. Dr. Short, upon the Very Rev. William Basil Jones, M.A., Archdeacon and Prebendary of York, and vicar of Bishopsthorpe. The Bishop-designate, who is a Welshman, was educated at Trinity College, Oxford, where he took his B.A. degree in 1844, being second class in classics. He became Michel Fellow of Queen's College in 1848, and was classical moderator in 1856, 1857, and 1860, and select preacher in 1860-62. He was for some time incumbent of Hasley, and shortly after the accession of the present archbishop to the see he advanced Mr. Jones to the principal archdeaconry of his diocese. He is the author of "Vestiges of the Gael in Gwynedd," "The History and Antiquities of St. David's," "An Inquiry into the History of Certain Terms of Celtic Ethnology," "Notes on the Œdipus Tyrannus of Sophocles," "The Responsibility of Man to the Law of God," and many other works. He is a magistrate of Cardiganshire. The new bishop belongs to the Evangelical party in the Church, but is by no means an extreme party man. [The *Record* denies that Archdeacon Jones is an Evangelical clergyman. He is moderate High Church. Our contemporary adds:—"It was generally said that Mr. Gladstone would not deny to the Welsh a man of decided Evangelical principles; but his alleged aversion to this section of the Church has been so consistent and uninterrupted, that, out of eight mitres, not one has been given to a decided Evangelical. Romanising tendencies are no obstacle to preferment, but rather the contrary, nor yet rampant Latitudinarianism."]

CHRISTIAN PROGRESS AMONGST INDIAN PRINCES.—The Rev. R. G. Wilder, writing to the *American Presbyterian*, Philadelphia, mentions, as one of the most hopeful signs in India, the increasing intelligence of many of the princes. Thus the Rajah of Jeypore employs a missionary to superintend his medical and educational departments, giving him a position of the highest importance and influence under his Government, and welcoming and supporting a young lady from our Women's Union Missionary Society to teach the ladies of his palace and the girls of his capital. The Prince of Jamkhandi is a well-educated man, and so far in advance of the priests and people around him, that, when the first instance of the remarriage of a Brahmin widow occurred recently in Bombay, this chief instantly marked his sense of the propriety and importance of the reform by sending 1,000 rupees to the bride and bridegroom as a marriage gift. The Maharajah of Kolapore, a well-educated, intelligent young man of twenty, goes to England next spring to study its institutions, before assuming the reins of government. Mr. Wilder says:—"His Highness is already so enlightened as to care nothing for the idol ceremonies and worship, and only conforms in complaisance to the priests and people about him. He has an English copy of our Christian Scriptures, a gift from our American Bible Society, and I am assured that he often reads it. Could his heart be brought under the influence of God's grace and spirit, and he become a truly converted man, like the Christian Prince Dhuleep Singh, now in England, we might soon look for triumphs of the Gospel in the kingdom of Kolapore as signal and blessed as those now transpiring on the island of Madagascar."

THE REV. DR. ROWLAND WILLIAMS, whose death we mentioned last week, was the author of several works, but his most famous achievement was the memorable review of "Bunsen's Biblical Researches" in "Essays and Reviews." Dr. Williams repudiated the complete inspiration of the Bible, and rejected the doctrine of eternal punishment. For the teaching in this essay he was prosecuted before the Court of Arches and the Judicial Committee of the Privy Council. In the latter court Lord Westbury pronounced a judgment to the effect that the "Broadest of the Broad" was permissible within the test doctrines of the English Church. The *Daily News* says:—"When he was presented by his college to the living of Broadchalke, he had to wait on the Bishop of Salisbury, the late Dr. Hamilton, for institution. Not very long before he had published a work which contained opinions at that time less familiar to Churchmen than they have since become. The Bishop, as soon as his visitor was seated, proceeded to say:—'Dr. Williams, I have read your book, and—' 'Oh, my lord,' interrupted Dr. Williams, 'if your lordship is going to take up a position against me—' 'Pardon me, Dr. Williams,' rejoined the Bishop, 'I was going to say that I have read your book very carefully, and that I find nothing in it which should prevent my instituting you to the living of Broadchalke.' The conflict, however, was only postponed. Soon after this occurrence Dr. Williams wrote a series of letters on Liturgical Reform in this journal, under the signature of the 'Vicar of Broadchurch.' The nervous style of the writer, and the boldness of some of the reforms proposed, drew much attention to this correspondence, and a warm discussion upon it ensued in the Church papers, which continued until a clerical writer came forward, and, fastening upon a verbal error, proved by internal evidence that the letters could not have been written by a clergyman at all, but must have

been invented by the conductors of the *Daily News* to impose upon its readers. Dr. Williams much enjoyed this extraordinary application of the higher criticism, but did not renounce his anonymity. The suggestions he then made would be deemed very mild and conservative in these days of change."

THE BRAHMINIST SECT OF HINDOOS.—The Indian newspapers announce that Baboo Kesheb Chunder Sen, the head of the religious body known as the Brahmins, is about to visit England next month or the month after. The weakness of a certain portion of London society for dark faces will be excusably indulged in the case of a very remarkable man, the leader and second founder of a very remarkable sect. This sect, which originated with the well-known Rammohun Roy, professes a spiritualised form of Hindooism near akin to pure theism; and all accounts agree in stating that it possesses extraordinary attractions for the young generation of educated Hindoos, whom it has relieved not simply from the gross superstitions of their ancestors, but from the somewhat coarse materialism of their immediate predecessors. The visit of the chief of this body to England is thus explained by the Indian press. He and his followers have had much to suffer lately from three classes very powerful in India—the missionaries, the lawyers, and the ultra-orthodox Hindoos. The missionaries have accused the Baboo of allowing himself to be worshipped by his disciples, but this charge is energetically denied, and it is probably founded on some misrepresentation or misconception of the exaggerated language in which Hindoos of all sects address their spiritual advisers. The lawyers have dealt the Brahmins a still deadlier blow by discovering that all their marriages are illegally celebrated. They seem to have, in fact, reformed the ordinary marriage ritual of the Hindoos, which they declare to be idolatrous and obscene, but this innovation on usage is stated to be technically fatal to the marriages themselves. The Indian Government has, it appears, proposed to relieve sects thus situated by allowing them to register their marriages civilly; but the Conservative Hindoos are not inclined to sacrifice such an advantage as the power of bastardising the whole Liberal party, and they have got up an agitation against the proposal. The Brahmins, on the other hand, are sending their leader to England to represent to the Secretary of State for India and to the British public what their case really is. It is satisfactory to learn that Baboo Kesheb Chunder Sen speaks very pure English, and that he is a most eloquent as well as a most intelligent and accomplished man.—*Pall Mall Gazette*.

Religious and Denominational News.

The Rev. Samuel Manning has, according to an American paper, received the degree of LL.D. from the University of Chicago.

RUGBY CONGREGATIONAL CHURCH.—The annual meeting of the members and seatholders of the above church was held in the Eagle Assembly Room on Thursday, the 13th inst. A statement of the accounts was read by Mr. Simpson, the treasurer, from which it appeared that the chapel debt had been considerably reduced, that most of the money required for the purchase of the land adjoining the chapel had been subscribed, and that a considerable amount had been collected for a minister's house. Mr. Flavell, one of the deacons, presented to Mr. Storrow a very handsome skeleton clock, as an expression of the affection and esteem in which his services are held by his hearers. It was stated that during the year a considerable increase had taken place in the church, the congregation, and the Sunday-school.

STEPNEY.—On Monday evening, January 17th, a meeting was held at the Burdett-road Congregational Church, Stepney, for the purpose of taking leave of the Rev. Thomas Stephenson, who has accepted the pastorate of the Congregational Church, West Dulwich. After tea, the chair was taken by the Rev. John Kennedy, M.A., and the meeting was addressed in kind and appropriate terms by the Rev. E. Price, Coverdale Chapel, Commercial-road; J. Thomas, B.A., Sion Chapel, Whitechapel-road; J. Chew, Mile End-road Chapel; J. Atkinson, Latimer Chapel, Stepney; and Messrs. Thomas Scrutton and Alexander Scrutton. Mr. A. Scrutton, on behalf of friends at Burdett-road Church and Stepney Meeting, presented Mr. Stephenson with a copy of the *Encyclopædia Britannica* (21 vols.), and a handsome timepiece and workbox for Mrs. Stephenson. The proceedings which were throughout of the most cordial character, were brought to a close by a touching valedictory prayer by Mr. Kennedy.

BATTERSEA.—A new Baptist Chapel was opened on Tuesday last week in the Park-road, Battersea. The chapel has been built under the auspices of the London Baptist Association, which voted last year 1,000*l.* towards its erection. It is an elegant chapel-school-room, capable of accommodating five hundred persons on the ground floor. It stands in a commanding position on a large plot of freehold ground in the outer circle of Battersea Park. It is built at the back of the grounds, leaving ample space for the erection of a commodious chapel in front of the road, whenever the congregation may require it. It was opened on Tuesday free of debt, Mr. Higgs having generously built it for 1,000*l.*—a sum it appears far below its full cost, and Mr. Spurgeon, the ex-president of the association, and his friends find the balance of the amount. In the afternoon of Tuesday a sermon was preached by Mr. Spurgeon in the chapel, which was filled, admittance having been given by ticket only. In the evening a tea and

public meeting was held in Chelsea Chapel, Lower Sloane-street, under the presidency of the Rev. W. G. Lewis.

SITTINGBOURNE FREE CHURCH.—A vigorous effort is now being made to clear off the debt on this place of worship, amounting to about £400. A few months since, Mr. George Gouge, senior, very handsomely promised the sum of £1000 towards its liquidation, provided the remainder could be raised by Christmas, 1870. Since the resignation of the pastorate by the Rev. H. G. Parrish, the pulpit has been supplied by various ministers and students, and among them the Rev. Charles Gilbert, of London, a gentleman of high standing, who for some years has retired from active ministerial duty on account of advanced age, and who has been instrumental in getting the promise of two or three handsome donations towards the object in view, including £1000 from Mr. William Joynton, of St. Mary Cray, and £500 from Mr. John Remington Mills, late M.P. for High Wycombe. Several local donations have also been promised; and it is hoped that the amount required will be forthcoming by Christmas next. The total cost of the building was about £2800, of which amount £1600 have been paid.

MONK'S ELAIGH, SUFFOLK.—On Friday week, a new and commodious chapel was opened at Monk's Elleigh, Suffolk, one of the home-mission stations connected with the Hadleigh Congregational Church. The Rev. J. Raven, of Felstead, preached in the afternoon. In the evening, after tea, a public meeting was held, at which E. Grimwade, Esq., Mayor of Ipswich, presided. Mr. R. H. Cook, secretary of the committee, gave a brief history of the movement. The cause at Monk's Elleigh has been sustained by the Hadleigh Church since 1845, when the old chapel was purchased by the late Mr. John Ansell, and set apart for Congregational worship. After being long supplied by members of the parent church, the Rev. A. James, from the Bristol Institute, was appointed minister in 1867. His health failing, the Rev. J. Cater succeeded him in 1868. The old chapel becoming quite inadequate for the numbers attending, the Hadleigh committee, in connection with friends on the spot, resolved to erect a larger building, converting the former into a school. A remarkably neat and suitable structure has been reared at the cost of £500. It will seat 320 adults and 50 children. Up to Friday, 631 had been contributed at Monk's Elleigh, and 1711 at Hadleigh. A strenuous effort was made, and before the services closed, the building was pronounced free from debt. The Revs. J. Raven, R. W. McAll, of Hadleigh; J. Reeve, Stowmarket; E. Evans, Dedham; together with Lancaster Webb, Esq., of Combe, and other ministers and gentlemen, took part in the meeting. On the succeeding Sunday, the Rev. R. W. McAll and the Rev. J. Cater preached. The branch church numbers upwards of forty members, and there are efficient day and Sunday-schools. There was a crowded attendance throughout the services, which were full of interest.

THE CHRISTIAN COMMUNITY.—The lodging-house work carried on in Flower-and-Dean-street and contiguous courts, &c., in Spitalfields, extends to between thirty and forty houses, many of them of the very lowest class, in which a varied population of costermongers, street-sweepers, beggars, and many other unmentionable classes are congregated together, to the number of from three to four thousand of all ages. Amongst this motley throng, for many years past, the members have gone regularly every Sunday night to proclaim the Gospel, and with a success surpassing the expectations of the most sanguine; the work always being carried on in the large kitchens connected with the houses. The bulk of these, degraded as they are, give close attention to what is said, join in the singing very heartily, and otherwise behave very satisfactorily. The want of a mission-room to gather in those who are impressed and anxious for further instruction had long been felt. After many vicissitudes a most commodious room was met with in Thrawl-street, in the very centre of the district, and at once taken for the use of the society. The opening service was held on Sunday morning, the 2nd inst., when about 120 of the very poorest were admitted by ticket to breakfast, and supplied with a loaf-and-butter and a pint of tea each. This repast was heartily enjoyed, as many of them were half naked and in a most destitute condition. The poor creatures were very thankful for the kindness shown them. After thus caring for their bodies, a religious service was held, conducted by Mr. G. Kirkham (secretary to the Open-air Mission), who delivered a short but most practical discourse, explaining in the simplest possible manner the plan of salvation. To this service nearly all remained and gave the deepest attention to what was said. The services were continued at three and seven o'clock. At three the attendance was good, but at night the room was crowded to excess, many having to go away for want of room. Mr. Kirkham again officiated, and was followed by one or two others. A most interesting and deeply impressive day's services were closed about nine o'clock. Every one who attended the evening service was furnished with a ticket for a free tea-meeting on the following Friday, on which occasion the company began to congregate in front of the hall long before the appointed time, and as the night was cold and wet, and many of them half-naked, the doors were opened earlier, and a great rush took place, and the hall was soon well filled. At seven o'clock a substantial tea was served, for which the poor, and apparently half-starved, recipients expressed their gratitude. After tea the meeting was continued for devotion and short addresses. The chair was occupied by Mr. T. B. Johnson, and Messrs. J. Fowell, E. Wright (a converted prizefighter), Mr. Penrose, and others spoke to the company. The funds for the free breakfasts and teas are specially

provided by several friends, and when it is stated that 100 poor people can be supplied with a substantial breakfast, as stated above, for the trifling sum of one guinea, it will be seen how much good may be effected by small means.

Correspondence.

SOME THOUGHTS ABOUT DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—It seems to be very generally apprehended that a crisis will shortly arrive respecting the Established Church. Some persons anticipate unmixed good as likely to arise out of that crisis. While there are not a few whose convictions lead them to desire the disestablishment of the Church, under the belief that the principle it rests upon, viz., the Union of Church and State, is unsound, there are many who shrink from the contemplation of such an event from a conviction that it would be followed by some very unwelcome accompaniments.

With every disposition to accord to our Nonconformist brethren full credit for honestly desiring to follow out their convictions about the desirableness of terminating the Union between Church and State, it may be allowable for me to question if they have given mature consideration to the question as to what is likely to be the sequel of so sweeping a removal of ancient landmarks, so precipitate a change, in our ecclesiastical arrangements. The public cry is indeed for "religious equality," and it is not unlikely that our opponents may be borne triumphantly upon the tide of public sentiment, so as to succeed in effecting the disestablishment of the Protestant Episcopal Church; but let me with composed minds trace out what may be, and probably will be, the immediate consequence or natural upshot of such an event. Perhaps in looking at the subject more fully, some will apprehend that they may commit a fatal and lamentable error, if they hasten to carry out the popular wish of the friends of disestablishment—an error that may endanger the civil and religious liberty which the nation has enjoyed for three centuries.

Suppose the unerring aim taken—the fatal bolt shot—and that there is no longer a National Church Establishment. The parties that failed to form by mutual forbearance and moderation a united communion while it was established, will fall into three chief divisions—usually recognised by the terms, High Church, Evangelical Church, and Broad Church. It may be sufficient at present to anticipate what will be the action of the first-named party.

The High-Church section will have attained the unshackled licence which it has long claimed, of pursuing their Ritualistic and semi-Popish tendencies. Their clergy are a compact body, very energetic, very unscrupulous, prompt to seize on every advantage, well-disciplined and exercised in varied manoeuvres, such as have in the present generation raised them from a mere handful of determined leaders to a formidable party, which are now said to have at their service one third of the pulpits of the Established Church—a body which, from being a retired and unobtrusive power, has now developed into a clamorous and an aggressive one, and which has boasted that if they persevere for a few more years they shall be able to perfect their organisation sufficiently to exercise supreme control in ecclesiastical matters; and to repair the breach which our ancestors felt bound to make, when they effected our deliverance from Popish dominion and Popish errors at the time of the Great Reformation.

Let me patiently contemplate the ground the Ritualistic Church will occupy. They will have the continued support of a large number of the laity who are by their high station and wealth very influential; and the character and external form of their religion will always conciliate crowds of the inexperienced, and persons of sensational temperament, to adopt their tenets. They have, moreover, been diligent in promoting the building of many new churches (professedly for the neglected portions of the community), of which churches, when built, they have managed to obtain early possession for rites and services unrecognised by the National Church, and they will doubtless still pursue the same tactics. They have met the modern taste for highly-theatrical display in the way of decorated churches, mediæval vestments, histrionic processions, with emblazoned banners and elaborate musical attractions, while at the same time their parade of personal asceticism, their devout attitudes and prostrations, have fascinated the imagination of their congregations, and ultimately overborne their judgment.

Our Nonconformist brethren have (doubtless somewhat to their dismay) witnessed the fact of an excessive taste for ornamental church adornments, elaborate histrionic and musical attractions spreading also among their hitherto quiet and simple acts of congregational worship; and several of their younger members have gradually withdrawn to more demonstrative services. Therefore they will sympathise with my sorrowful remarks upon the predominance of this leaven in the worship of our Ritualistic churches.

Now, let it be considered that, as the State would not disestablish the Church without protecting vested interests and offering compensation to the present occupants of preferment, what would be the consequence of a public

provision and endowment being unconditionally secured to such a clergy and their officials for thirty or forty years, without any control held over them by the State, while at the same time they would snap their fingers at any unwelcome interposition of their episcopal rulers, as they have already on several occasions shown a disposition to do?

Their career of enlisting perverts would thus continue long enough to indoctrinate so thoroughly a generation or two of novices, that they would ultimately fall an easy prey to the arts of Rome. They would naturally follow in the steps of the highly-talented originators of their party. Where Newman and Manning have been unable to preserve themselves, the flock of simpler individuals would rush headlong into the snare of Popish delusions. And Rome, which in the face of its many errors and exposed sophistries, still claims to be infallible, will demand universal submission, and will endeavour to crush under its feet every vestige of civil and religious liberty. Rome's partisans already lift up their heads among us, and imagine that they foresee these islands re-subjected to her yoke.

Should the High-Church party act, after the National Church is disestablished, upon the same principles as hitherto, possessing as they then will an unconditional endowment for many years, the result will in all probability be to throw England back as a servile dependent upon Rome. Can any thorough Protestants consciously lend themselves to preliminary measures, which must naturally lead to such a catastrophe?

It would better become our Nonconformist brethren zealously to help us in carrying out to their legitimate completion the purposes of the Reformers of the sixteenth century. A goodly number of their most eminent ministers and of their influential laity have already thrown in their co-operation with the Evangelical Church Union for that object. We are all aware that very powerful obstacles interrupted in Mary's reign the course of the Reformation; and that the futile attempt to conciliate the Roman Catholics in Elizabeth's reign caused a sad encumbrance of Romish error and superstition to be retained, especially in the Sacraments and in the occasional services of our Prayer-book.

Those passages are unhappily ever at hand to counterbalance the reintroduction of erroneous doctrines, and the superstitious exaltation of the priesthood, and of the supernatural efficacy of the sacraments.

The ensuing session of Parliament will witness a vigorous effort to reform the National Church and to revise its services, with a view to clear them of the germs of Popery which have been allowed too long to corrupt them. Let no sincere Protestants look with apathy upon such efforts to reform the Established Church.

If they, from any petty jealousy, refuse to bear their part in ejecting evil from it, and Romish emissaries succeed in asserting their claims through the instrumentality of the High-Church faction, let them not at any rate delude themselves with the expectation that Rome will be satisfied with obtaining religious equality. She will soon develop her true aim by treating all other communions as deserving to be suppressed under her dominant supremacy.

In that case a debasing humiliation is the lot which awaits those Protestant communities, that shall have revived and taken to their bosom the viperous power, which has invariably manifested its enmity to civil and religious liberty.

May God avert the miserable portion, which I have endeavoured to show would probably be the not-far-distant result of the disestablishment of the English Church!

G. H. S.

A NEW VIEW OF UNIVERSITY TESTS.

To the Editor of the Nonconformist.

SIR,—Some facts which have recently come under my observation are not without their bearing upon the question of the opening of the English Universities to all applicants irrespective of religious creeds.

I learn, on the authority of published statements, that there are at the present time in the various Universities and Gymnasias of Germany, more than five thousand American students.

Why do these seek the German Universities in preference to those of Oxford and Cambridge? In many instances, perhaps in one half of them, these American students are descendants of German citizens of this country, who, as a matter of course, would cherish a deep affection for their Fatherland. A portion of the remainder would be attracted to Germany on account of its reputation for profound learning. But many, very many of those whose ancestors rejoiced to call Albion's Isle their native home, are repelled from its ancient seats of learning by the fact that they could not enjoy the free privileges of either University without being subjected to religious tests. Against these the American mind most ardently revolts.

These students now abroad are the rising statesmen of the land—to whom the future destinies of this land, under God, are to be entrusted. Did they mingle, in University life, with the future statesmen of England, in the halls of the great English Universities, instead of going on to the Continent, who cannot see that mutual interchanges of thought and kindly feeling, and even generous rivalry, between the embryo statesmen of

both nations, would go far to prevent future misunderstandings between the Cabinets and legislators of the two kindred countries? Open your Universities to all comers without requiring religious tests—place Oxford and Cambridge in this respect on the same footing as the German Universities—and you will soon find many of America's most gifted sons mingling with the future rulers, legislators, judges, ambassadors, and professional men of our fatherland, to the great advantage of both in their future career. One national misunderstanding thus prevented—one danger of national collision thus avoided by more intimate personal and international acquaintance, would be worth more, far more, than all the assumed advantages of exclusiveness.

Yours truly,

Baltimore, January 1, 1870.

G. W.

VOLUNTARYISTS AND THE WEEKLY OFFERTORY.

To the Editor of the Nonconformist.

SIR,—I shall feel obliged if you will allow me to say a few words in your columns on the subject of the Weekly Offertory. I am not going now to bring forward arguments in favour of trusting simply to this system for the support of the worship of God. It seems to me that at present Voluntaryists have not sufficient faith in their own principles to render it probable that they would abandon the system of pew-rents. I hope and believe that the time will come, and that before long, when they will see that no compulsion, either moral or of any other kind, is necessary to induce Christian men to do their duty in the way of giving.

But I wish to call attention to the fact that in many of our churches and chapels no provision is made for receiving the offerings of those who are not pewholders. There are some people who feel it incumbent upon them, when worshipping in a strange church, to contribute something towards the support of the ministry of which for the time they have availed themselves. There are also younger members of families who are not content to sit in the family pew Sunday after Sunday, feeling that the cost of maintaining the service is no business of theirs. People such as I have described, so far from feeling relieved at not having to give anything, feel, on the contrary, that they are prevented from discharging a religious duty.

When I worship, as I sometimes do, in a parish church, I am not surprised to find that there is no box placed at the door to receive offerings, and that no other means is provided whereby the people may give practical effect to the Apostle's injunction, "Let him that is taught in the word communicate unto him that teacheth in all good things." I know that the theory of an endowed Church is that the minister ought not to be dependent on the congregation—that the followers of Christ have so little of His Spirit that they will either not give at all, or will give in such a way as to make their minister feel that he is their slave and to deprive him of all freedom of action and of speech. But when I enter a Nonconformist church, and instead of seeing a box for contributions, see only a notice that applications for sittings may be made to the deacons at certain hours, I confess my thoughts are somewhat different. I feel that the congregation with whom I am going to worship are less consistent with their principles than our brethren of the Established Church are with theirs.

If ministers would adopt the plan of placing boxes in a conspicuous position at the entrances of their churches or chapels, calling attention in the first instance to the fact that they are there, and that they are there for use—if they would afterwards announce every Sunday what sum had been contributed on the previous Sunday, I venture to predict that they would soon find the amount of the weekly offertory was not to be despised, and the congregation who might thus be "educated" in giving, would derive as much advantage from the plan as anyone, for I hold that liberality, like "the quality of mercy,"

Is twice blessed;

It blesseth him that gives and him that takes.

The course I have suggested is preferable to that practised in the Scotch Church, because it leaves the matter entirely to the right sense of the worshippers, and this is the essence of the Voluntary principle. If, as in the Scotch Church, an open basin is placed at the door, some one must stand by to see that nothing is taken out, and his presence may have the effect of constraining people to give "grudgingly or of necessity." Handing a plate or bag round during the service is open to the same objection. In either case a sort of moral compulsion is used, and moral compulsion is what I deprecate. If, on the other hand, a box is provided in which offerings may be deposited, no one knows what anyone else contributes, or whether he contributes anything at all.

I am, Sir, yours faithfully,

Cambridge, Jan. 17, 1870.

A. F.

THE "COMMUNION PLATE" FOR MADAGASCAR.

To the Editor of the Nonconformist.

SIR,—The letter of "A Friend to Missions" that is published in the Nonconformist of to-day (January 19), encourages me to write on the same subject.

It was with regret that I read the urgent appeal for funds to supply "sets of communion plate" to the congregations who now meet for Christian worship in

Madagascar; for want of which, we are told, and of course they are taught, these churches in foreign lands "are suffering serious loss."

Surely it is unsound doctrine, and the root of Ritualism, to lead these converts from Heathenism to rest on any ceremony for growth in grace; or to look for Christian life to any other than Him who said, "I am the true vine, ye are the branches; without me ye can do nothing." To supply these silver cups and plates for religious service for those who have so recently been converted from idol-worship is not only a matter of questionable utility, but the effect on the minds of those who have just demolished worthless gods of wood and of stone may be positive harm, and prove an entanglement to the Malagasy.

"Stand fast in the liberty wherewith Christ hath made us free," should be the simple but earnest appeal of missionaries, who would do well not to hamper "the truth as it is in Jesus" with "doubtful questions"; and when we see to what controversy and superstition the observance of the Jewish ordinances of baptism and the Supper so often lead, are not the arguments for the disuse of types, fulfilled by the Antetype, strong? and the reasons for such discontinuance as forcible as the necessity which existed in times of old for the destruction of the serpent which Moses, by the command of God, had made.

In conclusion, I would query, at least, how far we are warranted to lay burdens for unnecessary things on Christians at home, whilst thousands both at home and abroad are perishing from lack of knowledge of the True Bread from heaven—the Scriptures which testify of Christ are surely the far greater need.

I am, respectfully,

F. J. THOMPSON.

Bridgewater, January 19, 1870.

PAPAL INFALLIBILITY AND THE COUNCIL.

To the Editor of the Nonconformist.

DEAR SIR,—There is a tractate of semi-official character being circulated just now among Roman Catholics and others, entitled "The Council," which states some things which ought to be generally known among Nonconformists as well as Protestants in general, and which appears to me to afford an opportunity of scattering to the winds the pretensions of the Papacy, so far at least concerns the unbroken occupancy of the Papal Chair. This should be done by some man or men, of weight, who, by appeals to history, brief and popular in their style, and by the agency of the press, could counteract the plausibilities of brochures similar to "The Council," which, with apparent simplicity, gives as proofs assumed facts, and takes for granted that the facts are proved—an easy method, very captivating to the thoughtless and emotional religionist, but not the less dangerous to men too busy to investigate, or who want a justification for regarding as true that which neither reason, Scripture, nor history can justify. In "The Council" the names of the Popes of the first and second centuries are given as follows:—

| St. Peter | A.D. 34 | date of succession. |
|-----------------|---------|---------------------|
| St. Linus | " 67 | " |
| St. Cletus | " 73 | " |
| St. Clement | " 91 | " |
| St. Anacletus | " 101 | " |
| St. Evaristus | " 110 | " |
| St. Alexander | " 119 | " |
| St. Sixtus | " 130 | " |
| St. Telesphorus | " 140 | " |
| St. Hyginus | " 152 | " |
| St. Pius I. | " 156 | " |
| St. Anacletus | " 163 | " |
| St. Soter | " 173 | " |
| St. Elutherius | " 177 | " |
| St. Victor | " 192 | " |

Now, will some of your Roman Catholic readers or others be kind enough to give us the data on which it rests that either of these were ever styled Popes by their contemporaries, or acknowledged as such by the Church generally?

"The Council" says that the requisite conditions for an Ecumenical Council are—1. The Catholic Bishop of the entire world must be summoned thereto by the Pope or his delegates. 2. The Council must be presided over by the Pope or his legates. 3. All the deliberations of the Council must be free. 4. The decrees of the Council confirmed and approved by the Sovereign Pontiff; and although the bishops sit in the Council by Divine right, other ecclesiastical persons, not invested with the episcopal character, can, by a privilege accorded to them by the Church, take part in the deliberations of the Council; such as the Cardinals not Bishops, and the Generals of Religious Orders. As to the theologians and canonists, called by the Sovereign Pontiff and by the Bishops, they assist only at the Council as consultors; that is, they give their advice on controversial questions. Those above-named excepted, all others, whether clerics or laymen, assist only thereat by a special favour of the august assembly.

The same authority says the sense in which the Pope is infallible, is said to be that he cannot be deceived in his decisions when they are accompanied by the following conditions:—1. These decisions must be given by the Pope speaking as Pope; that is to say, as the visible Head of the Church and Doctor of all Christians. 2. That they have for object questions of faith and morals.

3. They must be addressed to the whole Church. 4. The Pope must declare it obligatory on all the faithful to accept these decisions.

Again, it is asserted that it is not new dogmas or new truths which the bishops and Pope define in Council, but they simply attest and decide the belief of the Universal Church on such points of doctrine; examples are given:—

When 318 bishops assembled in the first Council of Nice, A.D. 325, decided that the Divine Word, God the Son, is consubstantial with His Father; also, that Jesus Christ, is one only God with the Father, they only attested that such was and had always been the faith of their churches—that is, of their respective dioceses; and these 318 testimonies, united and compared, showed that such was the faith of the Universal Church. And speaking of our own time, when on the 8th of December, 1854, our Holy Father Pope Pius IX. solemnly proclaimed in the presence of 200 bishops the dogma of the Immaculate Conception of the Blessed Virgin Mary, the bishops attested that such was and always had been their belief and that of the faithful of their dioceses. And after this attestation, the Sovereign Pontiff decided by his supreme authority, that the Immaculate Conception of Mary must be admitted by all the faithful as an Article of Faith.

Some plain questions naturally arise, viz.,—How the deliberations of a Council can be free when hampered with such restrictions as the Pope has thrown around the debate of the present Council, manifestly with the intention of curbing liberty, rather than evoking it?

If the Pope is infallible in his decisions, and cannot be deceived when he speaks as Pope, what necessity can there be for convening a General Council to decide upon anything?

And without further troubling you, may I not inquire why I am asked to believe that the doctrine of the Immaculate Conception has always been received by the faithful, when, if I am not mistaken, some of the most eminent of the Fathers have objected to the dogma; and at least one Council refused to confirm it.

Yours truly,

ENQUIRER.

THE REMOVAL OF CHURCH-RATES.

To the Editor of the Nonconformist.

SIR,—Will you allow me through the medium of your paper to put this question, Have the funds of Dissenting causes benefited by the removal of Church-rates? Many had to pay large sums, and now that the compulsion has ceased, does any of the money thus saved find its way into the coffers of our different places of worship? We rendered (not very willingly, perhaps) but still we did render, to Caesar the things that were considered Caesar's, shall we not, then, now cheerfully render unto God the portion of our money we know to be His, from what we had formerly to render to Caesar? Surely, He must expect some of it voluntarily given to Him as a thank-offering for His blessing upon the means used for removing the compulsory payment. Hoping some may give this subject their candid consideration, and that good may result.

I am, Sir, yours truly,

L. S. D.

CHRISTIAN COMMUNITY.—WORKHOUSE TREATS, &c.

To the Editor of the Nonconformist.

SIR,—Last year, through the kindness and liberality of some of your readers and others, we were able to give a substantial treat to about 5,000 poor people in the lodging-houses, Spitalfields, and in Shoreditch, Bethnal Green, and other workhouses. An interesting and profitable meeting was held in each case, in the large dining-halls, which the poor people very much enjoyed. A change of this kind is most beneficial to the poor people, and in order to carry out the same programme during the present season, I venture to appeal for funds to your readers.

Donations will be gratefully received at the office by your obedient servant,

J. ATKINSON, Secretary.

Office, Mission Hall, Fleming-street, Hoxton.

THE EDUCATION PROBLEM.

MR. MIALI, M.P., ON NATIONAL EDUCATION.

On Wednesday evening Mr. Miall, M.P., presided at the annual meeting of the Idle Mechanics Institute, and in his opening speech dealt at some length with the question of national education. He said: I am afraid that there has been some exaggeration on both sides in dealing with numbers on this question. I do not approve of that method of describing the English population which puts them at the very bottom of the list of European nations in regard to the progress of education amongst them, and which states that two millions of the children of the people are utterly without the means of instruction. (Hear, hear.) The case is bad enough confessedly. No one, in the exercise of a sound intelligence and discretion, would, I think, deny that the position of education in this country reflects great discredit on the country. What it results from it would perhaps be vain in the present instance to point out. We have had the great educational institution of the country in the Established Church. One might have supposed that that institution, supported as it has been, and having had all the ground before it for three hundred years, would at any rate have provided that the children of

the people should have been brought up in the knowledge of the first elementary truths of Scripture. Such has not been the case. We all know that for generations upon generations, education was regarded rather as an instrument of evil in the hands of the poor, than as an instrument of good, and that till the question was taken up by those outside the Establishment—(Hear, hear)—and it was only some fifty years ago, the education of the people was never thought of. Now, however, we are all devoted educationists. And let me do this justice to the members of the Establishment, that when they came into the field they certainly did devote to the work which they had before them extraordinary energy, self-denial, and skill, the consequence of which has been the establishment of a system which, although it has not done all the good that was expected of it, by the aid of Government has done something to wipe away the reproach which came upon the English people in consequence of the ignorance of the population. The question now is, what is the system which ought to be introduced as a national system to be carried on year after year and generation after generation, that our people may be lifted up by the culture of their intelligence to a far higher intellectual sphere than that which they have hitherto occupied. In the first place, I think we ought to look after those who have no educational means for themselves. Whatever system we feel it necessary to adopt, we must, in the first place, clearly look after those who have hitherto been consigned to utter neglect, whom no system reaches, who are left to their own ignorance and are utterly unprovided with schools to rescue them from that state of darkness in which they are found. (Hear, hear.) There are a considerable number of districts or parishes in the country in which there is either no school at all or no school that can have any great ameliorating effect upon the population around it, and these districts are the very first that ought to be provided for; so that a national system should have this as its first characteristic of the future: it should put the means of education within the reach of every child in the kingdom. In the second place, what is to be the character of the education that we have to give? Of course it cannot be of a very extensive character. It cannot comprehend any vast range of subjects. In order to adapt that education to the wants of the people it must comprehend reading, writing, and arithmetic, and perhaps some few additional studies, such as geography or grammar, that will tend to exercise and strengthen the mental faculties. But whether that education is to be of a religious character or not, is now the question, as you are aware, which is hotly contested between the different parties in the State. Now, I hope I shall not be misunderstood in the sentiments I am about to express upon that head. I believe, with perhaps most persons who have thought much upon this subject, that the instilling of religious sentiment into the hearts of the young is of the utmost importance towards their future welfare, and towards the civilisation of the country to which they belong. Therefore, I regard a religious schoolmaster as, *ceteris paribus*, a far better schoolmaster than one who has not a deep sense of religion in his bosom. (Hear, hear.) I think that a really devout and godly man can silently, or almost silently, by the very tone of his voice, by the modes in which he will present instruction to the young, by the various ways in which he will correct them when they go wrong, exercise a large religious influence upon the hearts of those whom he is bringing up without ever giving to them any formal religious instruction whatever. ("Hear, hear," and applause.) We do not want creeds; we do not want catechisms (Hear, hear); we do not want classes for instilling into the minds of the young all manner of truths technically stated which they are utterly unable to appreciate. But what we do want to have in every school, if it could be had, is the diffusion from the schoolmaster of that general religious influence which always proceeds from a devout man in whatever he is inclined to do; and this I think is a want which it is almost impossible for us, under any national system, to secure in every case; but there is no reason why schoolmasters with deep religious sentiments should not exercise their calling in national schools as well as in others. Well, then, having this, or at all events making provision that there shall be room for it, opportunity for it, I don't think that we ought to be deeply concerned to put before the children in a formal way religious instruction which they cannot at all appreciate. The middle-classes never inquire as to the religious sentiments of the schoolmaster when they send their children to day-schools, though they do when they send their children away from home to a boarding-school. But if there be good instruction given upon secular topics, reading, writing, or arithmetic, languages, or what not—if the instruction be good, if the schoolmaster be a skilful one, no inquiry is made at all as to what is the religious sentiment that is taught, or what the religious sentiment inculcated, in that day-school. I think they are perfectly right; and I think, moreover, that that which applies to the middle-classes applies equally to all classes of the community. The fact is, it is no use for us to try to cram our theologies into the minds of children who cannot possibly understand what they are. You can, as occasion arises, teach the child what are the sanctions by which truth, honesty, right-mindedness are surrounded and supported. You can teach him what is the beauty and the purity of such an example as that, for instance, of our Lord and Master; but you cannot teach him to understand the doctrines that are taught in the different catechisms. I remember when I was a child being able to repeat every single word, without the smallest failure, of the catechism that was put before me, and that was the Church Catechism. And a most admirable description and definition that

Catechism contains of the doctrines of the Church of England; but while I could repeat every word of that Catechism most glibly, in the first place there were many of the words themselves that I did not understand, and then, when I understood all the words of a sentence, I had not the slightest idea of any religious meaning that attached to that sentence. And this is the case with religious teaching generally in day-schools. It is impossible for you to impart to the young that kind of teaching which will practically influence their lives and their conduct otherwise than by that general religious influence which may be shed abroad over the school by the life and conversation of the schoolmaster himself. (Applause.) I say there is no need for us to quarrel over this question of religion. It is a difficulty rather made up, if I may be allowed the expression, by clergy and ministers, than actually existing in the minds of the people themselves. Let us by all means give to those who value that kind of religious instruction, a fair opportunity of putting themselves into contact with the minds of the children who are brought under secular instruction at our elementary day-schools—let us give them every facility for being brought together at proper hours for either their minister of any one else who is properly authorised, to instruct them in their religious duties. But what we have to concern ourselves most about is this: first of all let us give to the children the instruction which is absolutely necessary as a foundation for all instruction of every kind whatever, and having given them this instruction in our day schools, we can open every facility for others to put within their reach such instruction as is necessary to the development of their religious character. (Hear, hear.) For my own part, I go most heartily and sympathisingly with the Educational League in one respect. I think that if the State is to supply a general system of national education, that system must of necessity be mainly a secular system. (Hear, hear.) And when we speak of secular education, we mean this—it is not secular in the sense of excluding and denying religion as important; it is only secular in the sense of teaching those subjects which are of a secular character in themselves. No one can say that reading, or writing, or arithmetic, or geography, or grammar, is a religious subject. But it is not only because of their secular objects that these secular schools are called secular, and sometimes advantage is taken of the indefiniteness of the term secular to call these schools godless. (Hear, hear.) Now they are no more godless schools than a railway directorate is a godless directorate, simply because its members do not introduce all their business and all their consultations with each other by some religious exercise. The fact is, we have, by our unwise treatment of this whole question of education, allowed people to confound in their mind religion with other topics, just as though religion were a work to be done, instead of a state of mind and heart to be gained. Religion is the motive which should lie at the basis of everything else, and it cannot be commended by any instruction which we may give, though, of course, without instruction it never can exist. But religious influence with children ought to come from their parents, and if there are no parental influences of a religious character to be expected in the homes of many of our poor people, what are the Churches for? Certainly not to quarrel as to the kind of teaching that shall be given at our day-schools, but they ought to bring forward all their energies to supply the lack of that which they think characterises the instruction given in day-schools, and to give that religious instruction gratuitously—and more than gratuitously—with the earnestness and with the knowledge and with the love which is calculated, if anything is calculated, to make it successful. The other topics, the other principles of the Birmingham Educational League are principles of great importance, but I don't think them of sufficient importance to divide educational reformers in the present day. I think it will be a pity, myself, to make of necessity all national schools free schools—that is, free to everybody without payment. I don't see why we should throw away those resources that come to us from the pence of the poor any more than the contributions of the affluent. I say that I don't see the necessity of that, but at the same time it is not a point over which I should be disposed to raise a great contention with the friends of education. If it be deemed important to have free schools all over the country, why then try it. My son, who is in Canada, wrote to me lately and stated that they had there passed from a system of voluntarism, partly assisted by the State, to a system of perfect freedom with regard to the admission to the schools; and he reports to me that the result has been very different from that which was anticipated, and that the schools are not so highly appreciated now as they were when the parents were called upon to pay for the schooling of their children. (Hear, hear.) I think, too, that it would perhaps be hardly fair to other members of the community who can hardly be classed with those who take advantage of the education afforded at the national schools, that free education should not likewise be provided for them. If we have free education provided fully for every class in the community, it should not be for any one class, but for all. (Hear, hear.) That not only primary but secondary schools should be provided by the State, so that the tradesman or the professional man might send his son to a school adapted to the sphere in which the child is going to move, and that without any expense to himself. (Hear, hear.) But after all that is a question, on which, as I said before, I don't think the friends of education need divide, because I feel perfectly certain that if experience should prove that that course was the least beneficial for the promotion of educational ends, it would be easy to modify it so

as to attain the object in view. As to compulsion, a great deal of feeling has been excited in the minds of large numbers of people against the employment of compulsion for schooling purposes. Well, now, the area over which compulsion would be necessary, would be necessarily a very small one. The middle classes, down to a very low range, would always be exceedingly anxious to send their children to school, if it didn't involve them in any additional expense; and it is impossible for us to come to any conclusion about the employment of compulsion—direct compulsion for educational purposes, I mean—unless we also come to the conclusion that all the national schools shall be free. The very poor themselves, when free schooling was provided for their children, would, as far as possible, be anxious to avail themselves of the benefits of these schools. But there is a class amongst the poor—the idle, profligate, and dissolute, who care far more for the temporary gratification of some low passion than they do for the future of the children whom they have been instrumental in bringing into being; and these are the people who would be brought under the influence of compulsion, if compulsion were directly exercised. (Hear, hear.) So, on the whole, I think it will be necessary, in the present state of society, that a national scheme of education should embody compulsory methods. What those methods may be, in what way they should be exercised, whether they should be direct or indirect, are matters that will be open to debate and deliberation. But on the whole I believe it will be absolutely necessary in order to complete a system of national education that the compulsory element should enter into it to some extent, and especially that it should be directed, mainly and powerfully, against that class who neglect the education of their children, not because they are poor, but because they are depraved and worthless. (Applause.) But after all, I must confess that I do not rely on the educational means which may be put within the reach of the population, so much as some do, for the elevation of the people above the level at which they are at present to be found. (Hear, hear.) I believe it to be absolutely necessary, if these educational appliances are to be of any serious moral use to the people, that they should be followed up by some secondary education—that is to say, the children should be enabled to learn more than to read, write, and cipher; should have their minds brought in contact with intellectual things continually. And that, as I understand it, was the original object of mechanics' institutes—(Hear, hear)—not simply to teach adults, but to bring those who have received a primary education into contact with all those things which will train their faculties and exercise their intellectual powers, and so lift them out of the sphere of animalism into which man naturally sinks unless he has higher objects in view, placing them on a higher level of civilisation, by cultivating their minds, and giving them larger information about the things that are round about them. (Applause.) We have already the means of doing this to a considerable extent. The cheap press is a great educational institution—perhaps one of the most successful educational institutions of the present day: and all taxes on knowledge having been abolished and taken away, I believe this secondary education of the people will proceed very rapidly, and progress at a considerably accelerated rate from year to year, and from generation to generation, if we can only secure that elementary education should be given in our schools with sufficient completeness to take away from men the sense of degradation and toil in using the instruments put into their hands, as it were, to open the secrets of literature, and make themselves acquainted with the treasures of knowledge. (Applause.) I have always been of opinion that, if we had a national system of education, it would be necessary to do as Mr. Forster suggests, and as he has illustrated and amplified in several speeches—that there should be a chance for every child educated in an elementary school to rise from that school to some secondary school, say a grammar-school, and from that grammar-school, if he fully appreciated all the advantages he had, to rise to the University, so that he might attain to the highest culture he could possibly receive; and that no class whatever, as a class, should be excluded from the chances of reaching the very top. (Loud applause.)

The Rev. W. BERT, Leeds, and Mr. ILLINGWORTH, M.P., also addressed the meeting in advocacy of the objects of the Birmingham League. The latter gentleman expressed the opinion that Mr. Forster was very sanguine about carrying a complete measure of education next session, even against the present state of the public mind. It seemed to him, however, that the question of national education had not received that amount of public attention, not only in its details, but in its principles, to give rise to any certainty that it would be thoroughly dealt with this year by Parliament.

The Lord Advocate on Saturday received deputations from the Universities of Edinburgh and St. Andrews on the subject of education. Sir Alexander Grant, for the University of Edinburgh, insisted on the necessity of the Government doing something for the improvement of secondary education in Scotland, with a view to the better preparation of students for the Universities. Principal Tulloch, for St. Andrew's, urged that the whole question of education should be dealt with by the Government in a comprehensive bill. The Lord Advocate promised to lay the views of the deputation before the Government. He did not believe the views of the Government on the subject were yet formed. "What," said the Lord Advocate, "it may be found at once possible and expedient to do with respect to Scotland in the ensuing session has not, so

far as I am aware, yet been determined; but we are very near the commencement of the session, and I cannot doubt that the Government will come to a determination upon the subject before the meeting of Parliament, and that an announcement will be made upon a very early day."

BOLTON.—An enthusiastic and crowded meeting was held on Thursday night in the Temperance Hall in behalf of the National Education League. The chair was taken by Mr. H. Lee, president of the local branch, who disclaimed party considerations or a desire for party triumph on the part of the League. Their aim was to educate the people so that they might retain among the nations the position they had hitherto held. They did not object to religious instruction, which was the foundation of personal character, and when men were better informed they would be better able to judge of the great Book in which they all believed. He characterised the Union scheme as a rule-of-thumb plan without any tangible method. The Manchester scheme was born out of due time. It might have done two years ago, but the nation had been educated too rapidly for its adoption now. He advocated the League scheme because it was sound, honest, and true. Mr. W. E. Forster's bill, if it attained the object proposed by the League, would meet with general support. Mr. H. Ashworth moved, and Mr. Mellor seconded, the first resolution. It was supported by Mr. G. Dixon, who objected to the present schools because they were unequally placed—sparsely in some districts and profusely in others—and because the people had no voice in their management. There was in the nation a vast amount of intellectual wealth, which only required to be developed in order to produce a moral and religious improvement in the population hitherto unknown. Mr. Dixon proceeded to reply to Mr. Leatham's speech, after which the resolution was carried with acclamation. The second resolution was warmly applauded. There were few dissentients present.

NEWPORT (MONMOUTHSHIRE).—A conference of the leading Nonconformists of the Newport (Monmouthshire) district was held on Tuesday last week, at the Baptist schoolroom, Mr. T. B. Batchelor in the chair. The following resolutions were agreed to:—1st. That it is the conviction of this conference that any system of national education fully meeting the requirements of the country, must be free, secular, unsectarian, and compulsory. 2. This Conference deems the direct religious teaching now imparted in day-schools of but little value, and is confident that the spiritual training of the young may be fully and safely intrusted to the parent and the Christian Church. 3. Religious liberty being the birthright of every individual, this conference protests against any national scheme of education which shall enforce attendance at denominational schools, or levy rates for sectarian or even religious purposes. 4. That a system of national free education, in order to be equitable, should, in addition to the elementary forms, provide advanced and high schools, open by graduation to all classes of the community. 5. That in connection with the establishment of a national system of education for the United Kingdom, equitable arrangements be made with the managers of State-aided existing schools for their union with the national system, and that provision be made for the speedy cessation of State aid where such union shall be declined. 6. That an education association be constituted, to consist of such persons as concur in the principles embraced in the resolutions of this conference, and that a committee be formed to bring the views enunciated fairly before the country, and to watch the introduction and progress of any educational measure which may be brought before Parliament; and that a deputation be appointed to represent the views embodied in the foregoing resolutions before Mr. Forster and the Home Secretary."

ELECTION INTELLIGENCE.

SOUTHWARK.—Sir Francis Lytton has retired from the contest in Southwark, leaving Sir Sydney Waterlow, Mr. Odger, and Colonel Beresford now in the field. The course which has been taken by Sir Francis is described by the arbitrators as "highly honourable to him, and such as to entitle him to the respect and thanks of the Liberal party." The number of electors on the borough register is about 18,000. Of this number nearly 11,000 polled at the last election, when Mr. Alderman Cotton, the Conservative candidate, obtained about 3,000 votes. The agents of the present candidates calculate upon 12,000 voters at the coming election, and it is generally believed that Colonel Beresford will poll at least 3,500, leaving 8,500 for the two Liberal candidates. Colonel Beresford has abandoned his plan of holding ticket meetings. The canvass is being energetically carried out; in the cases of Colonel Beresford and Mr. Odger it is mainly gratuitously performed. On Saturday night Mr. George Odger addressed an open-air meeting of the electors in front of the side entrance to the Core Tavern, Newington-canaway. After addresses by the chairman and Mr. Savage in support of the movement, having for its object the sending of working men to Parliament as representatives of their own class, Mr. Odger addressed the meeting. He explained his political views, and pointed out several reforms which he considered were still needed in some of the laws and usages of the country. With regard to the result of the contest he had no apprehension. He was fully convinced that he would be returned at the head of the poll, notwithstanding that the modern Gog and Magog of the City had decided upon rolling them-

selves into one. He believed the object of the conjunction was to keep a working man out of the representation of the borough, but he was certain the working man would be found too much for them. After Mr. Odger's address, a resolution in favour of his candidature was passed. At a meeting of the supporters of Mr. Odger, in Rotherhithe, on Wednesday, Mr. Thomas Hughes, M.P., spoke warmly in favour of the representation of working men in Parliament by members of their own class.

BRISTOL.—The Bristol papers state that the retirement of the Hon. F. H. F. Berkeley from the representation of the borough has been decided upon. The hon. gentleman has represented Bristol thirty-three years. Amongst those named as candidates for the probable vacancy are Colonel Charles Berkeley, Mr. E. S. Robinson, and Mr. L. Fry. It is suggested that these gentlemen, who are all Liberals, should submit their claims to a preliminary ballot.

NOTTINGHAM.—Colonel Wright has resolved to resign his seat. It has not yet transpired who is to be the Conservative candidate. The Independents cast their eyes upon Mr. Roebuck and Mr. Seymour; and the Liberals, it is said, contemplate inviting (if, indeed they have not done so already) Mr. T. W. Evans, Mayor of Derby, and formerly M.P. for South Derbyshire. It is very probable there will be three candidates.

NORWICH.—In expectation of the issue of the suspended writ for this city, the Liberals will again bring forward Mr. J. H. Tillet, who was defeated in November, 1868, by Sir H. J. Stracey, who was himself subsequently unseated. Should Mr. Tillet succeed in uniting the whole of the Liberals in his favour, his return would be a matter of certainty, as the Conservatives have been much disheartened by recent disclosures. Some of the Conservatives hope to induce Sir R. J. H. Harvey to stand in the Liberal-Conservative interest.

EXECUTION OF TROPPEMAN.

The *Débats* of Wednesday gives the following account of the execution of this notorious criminal:—"Troppman was executed this (Wednesday) morning while the clock of La Roquette was striking seven. He probably no longer entertained any doubt as to his approaching fate, since for the last two nights he had lain upon his bed completely dressed, as though he desired to be ready for the fatal moment. At half-past six the chaplain, the director of the detective police, the director of the dépôt of condemned convicts, the police commissary of the 11th arrondissement, and the registrar of the Cour Impériale, preceded by two warders, proceeded towards the cell where Troppman had spent his last night. When they entered the cell they found him standing. Upon perceiving this group of persons, whose presence indicated that his last hour had arrived, he became very red, and the veins of his neck visibly swelled. He was leaning against the table motionless, with downcast eyes and that hypocritical and gloomy demeanour which he always assumed when he was gazed at. M. Claude, the eminent chief of the detective police, spoke to him mildly and considerately, and informed him that his appeal had been rejected, that his application for mercy had not been granted, and adjured him in that solemn moment to state the truth concerning the crimes which he had committed. With a kind of impatient manner Troppman replied, 'I have told the truth.' Then he twice repeated, 'I did not strike; I did not strike.' He was reminded of those imaginary accomplices whom he had invented (after having made during the preliminary examinations confessions as complete as possible), in order to deceive justice and to gain time, and he was urged to name them. He appeared to have some hesitation, hung down his head, and replied in an almost indistinct voice, 'No; I cannot.' The strait-waistcoat was then removed and the prison shirt taken off. Then were seen the large muscles of his breast and shoulders, his solid arms, his slender forearms, his long and powerful hands. His shirt was put on him, and slowly, with that methodical calmness with which he did all things, he buttoned the collar and the wristbands. The strait-waistcoat was replaced, and all retired, leaving him alone with the chaplain. When he was next seen he walked upright or rather stiffly, making an evident effort to preserve a firm exterior. Without assistance, and with an active step, he ascended the twenty-six stairs. He traversed the long lobby, descended the staircase leading to the front register office, nearly fell at the last stair, and entered the small office, still keeping his eyes cast down and not uttering a word. One of the executioner's assistants, an old man, with trembling hands, slowly unfastened, boggling in the dim light afforded by two lamps, the cords of the strait-waistcoat, and then proceeded to buckle the straps round the wrists and arms, his weak and trembling hands hesitating at every moment, finding with difficulty the holes of the buckles. Troppman, standing, endured with sufficient calmness these dreadful preparations, but at times his head wavered, his eyes, always lowered, seemed swollen, and the ridges of muscle in his back agitated his shoulders. He was made to sit down while his hair was cut off, the priest in a soft voice reciting the prayers. At this moment the prisoner broke down; he appeared to sink within himself, he became weak, and his whole frame was agitated. He kept his lips closed. Who can tell what thoughts in that moment immediately preceding the hour when eternity commences were working in his perverse and diseased brain? He raised his eyes;

his glance fell upon the medical dispenser of the prison, and suddenly for a moment became ferocious. The previous day he had written to the officer asking for prussic acid, and stating that he wished to kill himself to spare his family from shame, and offering a sum of 1,000*fr.* for that service. On the same day he wrote to his brother to tell him that he should be able to make his escape; that with the prussic acid or chloroform which he knew how to procure he could dispose of the warder and the soldier who watched him; that he would assume the dress of the latter, and thus disguised he could easily make his way out of the prison. This wretched dreamer lived up to the last day in the same senseless reveries which led him into crime. The moment was at hand. M. Claude asked him whether he persisted in his declarations. Keeping his eyes cast down he replied, in a low voice, 'I persist.' The last journey was then commenced. He walked unsteadily, doubtless owing to the bonds which fastened his arms. It was scarcely daybreak, the gray and lowering sky cast as yet so indistinct a light that it would have been impossible to have read a letter. When the two wings of the great gate of La Roquette, beyond which appeared the sinister instrument of justice, were opened, the condemned man recoiled and shook all over. Supported by the assistants, encouraged by the chaplain, he crossed the threshold and arrived at the foot of the scaffold. There he twice embraced the priest, and said to him in a very loud voice, 'Tell M. Claude that I persist.' At the first stair he stopped, turned round and exclaimed again, 'Tell him that I persist.' The chaplain, who was retiring, also turned and replied, 'Be easy; I will tell him.' Painfully he ascended the ten steps, closely supported and pushed forward by the executioner, and was placed before the fatal plank. At this moment the ferocious animal which dwelt in this human form made itself visible. His resignation disappeared, and he would not die. He threw himself towards the right, and, finding himself thrust back to the centre by the executioner, he displayed with an extraordinary energy that agility, suppleness, and strength which had made him so formidable. Lying with his stomach against the plank, he drew himself up and thrust forward his head and shoulders beyond the hemispherical opening in which his head should have been confined. The assistant executioner in front seized him by the hair and thrust him back; the executioner took him by the neck to draw him into the proper position, when Troppman, quickly lowering his head, inflicted a bite on his forefinger. The executioner, who possesses prodigious strength and dexterity, succeeded in placing the criminal's head within the opening; the knife fell like lightning, and the basket closed upon the body of the dead man. All that we have stated occurred in no longer a period than twenty seconds. Very minute precautions had been taken by the authorities. From midnight the approaches to the Place de la Roquette had been guarded by strong squads of sergents-de-ville, detachments of the Garde de Paris, horse and foot, and by a body of the gendarmerie of the Seine. The crowd had been kept back as far as possible to beyond the Rues de la Vacquerie and Gerbier. The crowd was, as on all such occasions it has ever been, disgraceful. Cries, jests, songs, recalled the days of the *descente de la Courtille*. If public executions are intended to have a moral effect upon the roughs, male and female, who are gathered there in the narrow streets, where darkness protected outrages of which it is needless to speak, they are great mistakes. Nothing is more profoundly immoral than the assemblages of which such solemnities are the pretext."

Court, Official, and Personal News.

The *Lancet* states that the Queen at Osborne has been suffering repeatedly during the past few months from neuralgia, affecting different parts of the body, and severe enough to seriously interfere with rest. On Sunday her Majesty was too ill from a severe attack of this painful complaint to leave the house.

The Lord Chancellor and Sir John Simeon dined with the Queen last Wednesday.

The Prince of Wales, who has recovered from the attack of influenza which last week prevented him from visiting Lord Fitzhardinge at Berkeley Castle, has rejoined the Princess at Gunton Hall.

At the first Cabinet Council of the present year, which was held on Friday, the whole of the Ministers were present. A second meeting was held on Saturday. Another Council was held yesterday, and there will be two more before the week closes.

One of the daily papers states that Mr. Gladstone, who was present at Professor Tyndall's lecture on Friday looked worn and anxious. The *Liverpool Mercury*, however, says that the Premier, his son, and Mr. Charles Lyttelton, when visiting Lord Lyttelton last week at Hagley, near Stourbridge, were engaged for three days—about three hours each day—in cutting down a beech-tree, measuring in circumference no less than fourteen feet. It is added that this is not the only occasion on which the Premier of England has found recreation in wood-clearing, for we understand that on the recent visit of his Grace the Archbishop of Syra and Tenos, to Hawarden, the Right Hon. W. E. Gladstone was discovered busily employed in sawing planks for the completion of a job of joiner work which he had carried forward to an advanced stage.

Earl Granville has addressed the supporters of the Government in the House of Peers, requesting their attendance at the opening of Parliament on the 8th February, when "matters of interest and importance will be brought under their consideration." Mr.

Gladstone has also issued a circular, reminding the Liberal members of the House of Commons of the date fixed for the meeting of Parliament, and requesting their attendance, "as matters of great public moment will be submitted to the House at a very early date."

The address in answer to the Speech from the Throne will be moved in the Commons by the Hon. Francis Egerton, uncle of Lord Ellesmere, and son-in-law of the Duke of Devonshire, and seconded by Sir Charles Dilke, M.P. for Chelsea.

The gossip relative to the forthcoming Irish Land Bill continues. The bill is now, it is said, printed in its complete form, and is receiving some final touches. The London correspondent of the *Scotsman* says it is all but certain that "fixity of tenure" will not be entertained. An extension of the Ulster tenant-right system, with trifling alterations, for the whole of Ireland, is a much more likely thing. It is expected that the Government will push forward the Irish Land Bill to a third reading before Easter.

There is a talk of the Education Bill being first introduced into the House of Lords under the auspices of the Lord President (Earl de Grey). The *Manchester Guardian* says:—"There are likewise the bills regarding naturalisation and the extradition of criminals, which will naturally fall to the lot of the Foreign Secretary to explain; and, if the rumours in clerical regions be true, there is a proposition in shape which one must presume must first see the light under the auspices of the spiritual Peers, as it has for its scope the making provision for the appointment and payment of suffragan bishops."

It has been officially announced that the Government are preparing a bill to repeal the exemption from parochial rating of Government property.

It was generally believed by the commercial interests concerned that the Government had determined to reduce the rates of postage on printed matter and circulars in the approaching session. It is now stated there is a disposition to postpone the matter, and, in consequence, the Associated Chambers and the Postal Committee of the Society of Arts are taking measures to obtain an immediate decision. The latter body have resolved to urge a reduction on printed matter to one halfpenny for four ounces.

Captain Douglas Galton has been appointed to the Directorship of Works and Buildings, a new office under the First Commissioner of Works. The Assistant Under-Secretaryship of State in the War Office, at present filled by Captain Galton, will be abolished.

Mr. Adam Gifford, Sheriff of Orkney and Shetland, has accepted the appointment of the vacant judgeship in the Edinburgh Court of Session.

His Serene Highness Prince Edward of Saxe-Weimar has been appointed to the command of the Division of Guards.

Lord Napier of Magdala will succeed Sir William Mansfield as Commander-in-Chief of the Army in India.

Mr. George Webbe Dasent, D.C.L., has been appointed by the Government to the post of Civil Service Commissioner.

Sir W. Stirling Maxwell, Bart., has declined the rectorship of the Aberdeen University, on the ground that a majority of the students voted against him. A new election will be necessary, and Mr. Disraeli is already spoken of as a candidate.

The death of Sir G. F. Seymour, Admiral of the Fleet, is announced. The deceased officer, who was in his 84th year, was the heir-presumptive to the Marquisate of Hertford.

Nature announces that the Senate of London University have proposed to establish a Faculty of Science.

The London correspondent of the *Sheffield Independent* says:—"After a considerable interregnum, the editorial chair of the *Daily News* has been filled up by the appointment of Mr. Edward Dicey, one of the most accomplished literary men of our day, a political writer of great ability and experience, and in opinion a Liberal of the advanced, but cultivated, school. Mr. Dicey has recently returned from the East, where, after witnessing the inauguration of the Suez Canal, he visited the Holy Land. That the conduct of the leading Liberal journal should be entrusted to such a man, is an assurance that the *Daily News* will remain true to its best traditions, and that, in foreign politics especially, it will do justice to the real continental and American allies of the English people. Mr. Dicey's 'Life of Cavour,' and his letters to the *Spectator* from the United States—to say nothing of his later works—afford ample evidence of his authority to speak on these subjects and of his genuine, yet discriminating, sympathy with the great Liberal movements of other countries—a class of questions upon which even Liberal journalists rarely appear to advantage."

The reported intentions of the First Commissioner of Works to discontinue the supply of flowers in Victoria Park is contradicted.

Dr. Robert Chambers, the veteran author and publisher, has met with an accident. He slipped his foot in coming down stairs and broke his ankle.

Mr. Sothorn, the comedian, has met with a severe accident while following Baron Rothschild's stag-hounds.

Mr. Broome, who for nearly a quarter of a century was the head gardener and well-known horticulturist of the Inner Temple Gardens, died suddenly on Saturday.

The late Mr. Samuel Bailey, having no near relations, has bequeathed to the trustees of Sheffield 50,000*l.*, to be applicable to the general purposes of the trust.

Postscript.

Wednesday, January 26th, 1870.

WELSH EDUCATIONAL CONFERENCE.

This conference commenced yesterday at Aberystwith, in the Dining-hall of the University College for Wales. A large number of delegates were present. The Rev. F. S. Johnstone, of Merthyr, read a paper advocating compulsory education, on the ground that voluntary effort was almost worked out, and that the attendance was most irregular—not more than three-fourths of those on the registers attending regularly. Even in the better schools the passes in the higher standards were too few, and in the unaided schools the passes were deplorably low. The Factory Acts were most unjust, because they prohibited the child from working without having a certain amount of education, and yet did not provide him with the means of getting that education. Thus idleness was added to ignorance. A school rate would cost little more (if any more) than the school fees. It would be better to pay fourteen millions for education than for criminals and paupers, as we do now. Dr. Edwards (Bala) said that the arguments against a State Church applied equally against religious education by the State. After fighting against the Church Establishment so long, should we accept an Establishment in another form—in our schools—and of a more insidious character. If religious education were necessary it should be given, not in a corner, but openly and paid for. Why should clergy and ministers interfere with our schools any more than with our shops? He insisted on the responsibility of the individual conscience, apart from State interference. The Bible ought to be read. The Rev. Dr. Davies, of Haverfordwest College, read a paper on the best means of providing religious instruction to the young, supposing a national system to be adopted. He enlarged upon the necessity of home training, and said that Sunday-schools formed an agency for religious instruction whose competency was tried and undoubted. The new responsibility would be a stimulant to those schools, and would excite the clergy of all churches to greater exertions. Religious classes could also be held after school hours.

The following resolutions were submitted to the evening conference:—"1st. That it is the conviction of this conference that any system of National Education, fully meeting the requirements of Wales, must be free, secular, unsectarian, and compulsory. 2nd. This conference deems the direct religious teaching now imparted in day schools of but little value, and is confident that the spiritual training of the young may be fully and safely entrusted to the parents and the Christian Church. 3rd. Religious liberty being the birthright of every individual, this conference protests against any national scheme of education which shall enforce attendance at denominational schools, or levy rates for sectarian or even religious instruction. 4th. That a system of national free education, in order to be equitable, should, in addition to the elementary forms, provide advanced and high schools open by graduation to all classes of the community. 5th. That in connection with the establishment of a national education for the United Kingdom, equitable arrangements be made with the managers of State-aided existing schools for their union with the national system, and that provision be made for the speedy cessation of State aid, where such union shall be declined. 6th. That an education association be constituted for Wales, to consist of such persons as concur in the principles embraced in the resolutions of this conference, and that the following gentlemen [names given] be appointed an executive committee to bring the views of this conference fairly before the country, and to watch the introduction and progress of any educational measure which may be brought before Parliament; and that the same gentlemen be appointed to represent the views embodied in the foregoing resolutions before Mr. Forster and the Home Secretary."

The evening meeting was a crowded and excited one. Great efforts were made to alter the resolutions in accordance with the principles of the League. A long dispute occurred on secular education and Bible reading. The League deputation begged the meeting to moderate their plan, and join the League. Excited speeches were made, and the conference was taunted with wishing to exclude the Bible, which the Welsh people would never submit to. This sentiment was loudly cheered. After four hours' discussion, only two resolutions were passed by persistent effort. It was affirmed that the second resolution did not mean the imposition or exclusion of Bible reading.

The statement of the *Church Times*, that Archdeacon Basil Jones has been appointed to the see of St. Asaph, is contradicted.

Advices from Osborne state that her Majesty suffered less from neuralgia on Monday, but was unable to join the Royal Family at dinner.

Last night's *Gazette* announces the appointment of the Duchess of Sutherland (Countess of Cromartie) as Mistress of the Robes, in the room of the Duchess of Argyll, resigned. Archdeacon Mackenzie is gazetted "Bishop Suffragan of the See of Nottingham."

Mr. Disraeli has issued a circular to his supporters, expressing a hope that they may find it convenient to

be in their places on the 8th February, "as business of importance may be expected."

Dr. Mackarness, the new Bishop of Oxford, was yesterday consecrated in Westminster Abbey. The ceremony was performed, under a commission from the Archbishop of Canterbury, by the Bishops of London, Ely, Rochester, Lichfield, and Salisbury. The Archbishop of Syra, with a retinue of Greek priests, was present.

Mr. Stansfeld addressed his constituents last night at Halifax. The right hon. gentleman first proceeded to answer the question how far Mr. Gladstone's Administration had been true to its promises, after which he went on to indicate the subjects of future legislation. Amongst the latter he mentioned the Irish land question, national education, the abolition of university tests, the reform of the licensing system, and the adoption of the ballot.

IRISH PRESBYTERIAN CHURCH.—A special meeting of the General Assembly of the Presbyterian Church in Ireland, convened to consider the financial position of the Church as affected by the Irish Church Act, and adopt measures suitable to the occasion, was held yesterday in Belfast. There was an unusually large attendance of the clergy and laity, and much interest was taken in the proceedings. The deliberations will last for several days, and will turn to a great extent on the rights of the laity.

THE BISHOP OF LONDON IN STEPNEY.—The Bishop of London commenced a series of lectures on the "Evidences of Christianity," at Stepney Old Church, on Monday night. The lecture was considered as introductory, and was brief. The succeeding lectures will be delivered on the seven succeeding Monday evenings, and the working classes are especially invited to attend. The first lecture was attended by a large congregation, and more than 500 persons were unable to obtain admission.

LATEST FOREIGN NEWS.

The debate on the Treaties of Commerce was resumed in the French Legislature yesterday. M. de Forcade, in concluding his speech, announced his intention of voting for a Parliamentary inquiry, because he was convinced that the results of the deliberations would be favourable to free trade. This speech was received with loud cheers, and the general discussion was then closed. At the close of the day's sitting the Minister of Commerce said: "The debates which have been going on during the last few days are the beginning of the Parliamentary inquiry. This inquiry is desired by the Government; for it expects from it a justification of the treaties and an indication of the measures which ought to be adopted. Moreover, this inquiry will accustom more and more the country to conduct its own affairs, and will guide the Government in enacting decrees which, once adopted, must be accepted by all interested persons as representing the manifestation of the will of the country."

Prince Pierre Bonaparte has brought an action against the *Marseillais* for accusing him of the murder of a shepherd at Vivario.

M. Bancel is suffering from an attack of typhoid fever, and his condition is very serious.

Messrs. Rothschild have been authorised by the Russian Government to negotiate for a loan of 12,000,000*l.*

THE INFALLIBILITY DOGMA.—The *Augsburg Gazette* publishes the Latin text of an address drawn up by Cardinal Rauscher, Archbishop of Vienna, in the name of a large number of bishops, entreating Pius IX. not to submit to the discussion of the Ecumenical Council the dogma of the infallibility of the Pope. One of the principal reasons urged in support of their views by the Archbishop and the prelates associated with him is that the Church has to sustain a struggle just now unknown in former times, against men who oppose religion itself as an institution baneful to human nature, so that it seems inopportune to impose upon the Catholic nations, led into temptation by so many machinations on every side, more dogmas than the Council of Trent proclaimed. In conclusion, the address says that "the definition which is demanded, would furnish fresh arms to the enemies of religion to excite against the Catholic Church the resentment even of men avowedly the best," and give to the European Governments "a motive or a pretext for encroaching upon the rights the Church still possesses." In connection with this subject it may be mentioned that the municipality of Munich has conferred the freedom of that city on Dr. Dollinger for the stand he has taken against the dogma of the infallibility of the Pope.

MARK-LANE.—THIS DAY.

Coastwise as well as by rail, the receipts of wheat from Essex and Kent were only moderate, but in improved condition. The attendance of millers was thin, and the demand was inactive for both red and white produce, at about Monday's quotations. There was a good show of foreign wheat on the stands, for which the inquiry was restricted, at about late rates. Moderate supplies of barley have been on offer. Malting produce was steady in value and demand, but other sorts were neglected. Malt was dull, at previous quotations. The show of oats has been fair, with a moderate request, on former terms. Beans and peas met a slow sale, at the late decline. The flour market was depressed, at previous currencies.

ARRIVALS THIS WEEK.

| | Wheat. | Barley. | Malt. | Oats. | Flour. |
|------------------|--------|---------|-------|--------|--------------------|
| English & Scotch | 810 | 1,280 | 2,170 | — | — |
| Irish | — | — | — | — | — |
| Foreign | 6,670 | 370 | — | 15,750 | 1,330 qrs. |
| | | | | | Maise, 16,300 qrs. |

SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL.

The LONDON YOUNG MEN'S COMMITTEE have the pleasure to announce that the following CONFERENCES on the present position of the STATE CHURCH QUESTION will be held, viz.:-

TUESDAY, 1st February.—WALWORTH-ROAD CHAPEL. Opener, Rev. LI. D. BEVAN, LL.B.; Chairman, Rev. W. HOWISON.

TUESDAY, 8th February.—ISLINGTON (Cross-street). Opener, Rev. J. CLIFFORD, M.A., LL.B. Chairman, Rev. C. BAILHACHE.

WEDNESDAY, 16th February.—TOWN HALL, HACKNEY. Opener, Rev. J. ALLANSON PICTON, M.A., Chairman.

TUESDAY, 15th March.—HOLLOWAY CHAPEL. Opener, H. SELFE LEONARD, Esq.; Chairman, Rev. J. MARK WILKS.

To commence at Eight o'clock.

The attendance of Ladies is specially invited.

As other Conferences are in course of arrangement, the COMMITTEE will be happy to RECEIVE APPLICATIONS from INSTITUTIONS or CHAPELS desirous of being visited.

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The Nonconformist.

WEDNESDAY, JANUARY 26, 1870.

SUMMARY.

WHILE Her Majesty's subjects will hear with concern and sympathy of her sufferings from an obstinate attack of neuralgia—a very prevalent if not dangerous complaint at this inclement season—they will note with interest the public services which two of her sons are able to render to the Empire over which Queen Victoria rules. The Duke of Edinburgh has recently gone through the ordeal of a fortnight's Oriental festivity at Calcutta, and the presence of a scion of the Royal House amongst them, seems to have created a real impression on the Bengalees, whose traditions are all in favour of personal Government. Receptions, pageants, balls, and illuminations are to their taste, and engender a greater reverence for British rule amongst this simple community than European legislation. The whole population of the capital of India seems to have been excited by the visit. No expense was spared, and the Earl of Mayo, whose magnificent ideas are well suited to his position as Viceroy of India, insists on paying the entire cost of these demonstrations, some 10,000*l.*, out of his own pocket! Prince Arthur, her Majesty's younger son, is now in Washington, and is to visit New York and other cities. At present there are no signs of great excitement at the advent of the young Prince, but he will hardly fail to create a good impression among his Republican guests, who have always given a cordial and hospitable welcome to members of our Royal Family.

Though some of the New York papers still speak in their sensational way of accepting the annexation of the New Dominion as a set off to the Alabama claims, the Canadians are not alarmed. General Grant might give them real trouble in respect to the "Red River rebellion," but he is quite quiescent. His Government is occupied with annexations in another direction. San Domingo has, it now appears, been made over, at a very cheap rate, to the United States, by a treaty which has been concluded and which only awaits the ratification of the Senate. The Winnipeg insurgents are, it is said, prepared to negotiate with the Ottawa Government for a peaceful arrangement. The North American Confederation will now have a little breathing

time. Whether it will become consolidated into a great federal State time will prove. We are giving the infant Confederation the best possible help by sending over our surplus population. Some thousands have already gone to Canada, and the emigration tide which is setting in so strongly is likely to carry out many thousands more of distressed artisans from London alone to seek a home in the British territories of the New World. Local societies to forward the movement have already been formed in a dozen poor districts of the metropolis, and the Lord Mayor appeals for funds "to help the deserving unemployed to Canada, where, we are assured, they will be readily received and assisted by the Government in much larger numbers than we are likely to be able to send."

There are many signs of the approach of the Parliamentary Session. The Cabinet Councils have been resumed—we hardly remember a season when so many were held—and the names of the gentlemen who are to move and second the Address in the Commons have been announced. The indications of retrenchment multiply on every side, and brighten the prospects of the next Budget. We are able to spare ten thousand men from our army, naval economies have only commenced, and other administrative departments are being looked into with reforming energy. So little is protracted opposition to the Irish Land Bill expected, that it is hoped the measure may be pushed through the Lower House before Easter. Mr. Stansfeld, Financial Secretary of the Treasury, told his constituents at Halifax yesterday that it will not be a Bill subversive of all the relations between the owner and occupier of the soil, nor of agrarian confiscation for a political object, nor a measure framed merely upon the basis of old measures upon the subject, or dealing with questions of compensation for unexhausted improvements. Of course he could not describe what it would be. The rumour that the Education Bill will be introduced in the hereditary chamber suggests either that its provisions will be very moderate, or that the Cabinet has a most childlike faith in the forbearance or liberality of the Peers, who destroyed the most useful clauses of the Scotch Education scheme of last Session. The obstructive tendencies of their Lordships is one of the chief obstacles to that despatch of business which Mr. Bright bewails, and we can hardly suppose that Mr. Forster would willingly entrust his great scheme to the tender mercies of such ruthless critics.

The terrible tragedy in a Roman Catholic church at Liverpool on Sunday evening, which resulted in the trampling to death of some sixteen persons, shows how little such catastrophes can be guarded against. We may improve the approaches to our public buildings, but such sudden panics can only be prevented by the exercise of that reason and presence of mind which crowds so rarely evince. A still sadder, though not so disastrous an event has occurred at the Thorncliffe Colliery near Sheffield, where trade disputes have led to the employment of numbers of non-union miners. The unionists of the neighbouring collieries resolved to prevent the employment of the men, and created a reign of terror in the district. On Friday, however, they gathered to the number of more than a thousand from various parts of South Yorkshire, attacked thirty non-unionist houses at Thorncliffe, demolished the furniture, set on fire several dwellings, and did great damage to property, before they were checked by the police. Many of the combatants were seriously injured, and at least one life has been lost. Elsewhere we report the progress made by the industrial partnership of Messrs. Briggs, which has so remarkably promoted the best interests of employers and employed, and prevented the recurrence of such deplorable outrages as that referred to above. Why should not the same good understanding and content obtain in the Thorncliffe district as in the neighbourhood of Whitworth?

The news from France this week is of a reassuring nature. The new Ministers, spite of their blunders relative to M. Rochefort, are gaining in public favour. M. Ollivier held a grand and unique reception last week, which was attended by all the public men of eminence, Orleanists and Legitimists included, who have hitherto held aloof from the Empire; and Napoleon III. is said to really like his new position as a constitutional ruler. The Government are busily and honestly engaged in dealing with the corruption which has gathered around the Empire, and in weeding the magistracy. There is abundant room for their energy. France, we are told, has twice as many functionaries as are needed for the public service; and the Minister of Finance hopes to produce a budget which will show a very substantial retrenchment, with the prospect of further economies by-and-by. Having shewn their

ability to deal with mob violence, the new Ministers talk of putting down duelling with a strong hand!

M. Rochefort is believed to be greatly disappointed at the result of his trial on Saturday before the Correctional Tribunal. The event excited little interest, the accused not being present, and repudiating the tribunal before which he was summoned. The editor of the *Marseillaise* was sentenced to a very light punishment, for inciting to civil war—a fine of 3,000 francs and six months' imprisonment, without the loss of his civil rights or his seat in the Chamber. It seems probable that the execution of the sentence will be delayed till the new Press Law, now under consideration, has passed, when an amnesty will whitewash M. Rochefort and his brother journalists. Though the prosecution in this shape assumes a somewhat ridiculous aspect, the great Irreconcilable can hardly claim the honours of martyrdom. In fact, the Reds of Paris are beginning to get weary of a leader who shrinks from desperate acts. The Ultra-Democratic journals are at war among themselves, the middle-classes have discarded their fears, and the assurance is given that an outbreak in the streets is to the last degree improbable.

General Prim seems to have made up his mind to accept the Duke of Montpensier as a last resource. A resolution moved by the Republicans to exclude his Highness from the Spanish Throne has been voted down in the Cortes by a large majority. The Prince, though not elected a Deputy for the Asturias, obtained a very large vote, and public opinion is said to be turning in his favour. Though in Monday's debate the head of the Government said that the Ministers had no candidate to propose, but were ready to continue the interregnum, General Prim and his colleagues are evidently waiting for—perhaps secretly encouraging—the outward pressure which will oblige them to adopt this astute and calculating Prince. He is an Orleanist, but the French Government need not object—the Orleanists having become fused in the Liberal party in France. Unfortunately the Duchess, the sister of the dethroned Queen, is a bigot, whose influence will probably be thrown into the scale in favour of the Romish hierarchy.

THE FRENCH TREATY OF COMMERCE.

PROBABLY there is no act of his reign of eighteen years upon which the Emperor of the French can look back with greater complacency than the Treaty of Commerce concluded with England ten years ago, by the agency of M. Michel Chevallier on the one side and Mr. Cobden on the other. That arrangement, made under the auspices of a despotic Sovereign, may possibly be broken off at the demand of a free Parliament; though such an event is very unlikely. But the vast amount of good effected by this sagacious stroke of statesmanlike policy cannot be recalled. That treaty has been a great boon to the French people. It has had the effect of greatly stimulating some of their most important industries and extending their commercial relations. It gave that stimulus to free-trade principles throughout Europe which the initiative of France could alone secure, and inaugurated an era of liberal tariffs. It can hardly be doubted that the French Treaty has been among the most potent of the influences which have, during the last few years, prevented the Emperor from rushing into hostilities, and have obliged him in the end to submit to a constitutional régime rather than run the risks of a great war to consolidate his personal ascendancy.

The term for which that Treaty of Commerce was concluded now draws near its close, and a simple notice on the part of either of the contracting parties would bring it to an end in a year. This possibility has aroused the ardour of the Protectionist party on the other side of the Channel who, giving the rein to blind prejudice, trace the present depression of trade in France to the operations of the Treaty, and who are encouraged to believe that the liberal commercial policy which was inaugurated at the fiat of Napoleon III. in opposition to the general sentiment of the country, will be reversed now that the nation can give expression to its will in a free legislature. Ten years ago there is little doubt the French Chamber, if it had been entirely unshackled, would have sent back Mr. Cobden to England without his treaty. The country has since tasted the blessings of Free Trade. M. Thiers can indeed point to suffering industries in France, as can our "revivers" in England. But he cannot explain away the broad facts of the case—the doubling of French exported produce to this country since 1861, the great impetus given to the wine, silk, and fancy trades of France, and the greater cheapness and better quality of

many articles of prime importance to the consumer.

Our neighbours are now fairly plunged into a great free trade controversy, from which commercial freedom has everything to hope. They have enjoyed its blessings before they are called upon to investigate its theoretical soundness, or its merits as a practical fiscal policy. Happily the appeals of such Protectionists as M. Thiers to their national prejudices and pride are a day too late. The French people of the present day can hardly be persuaded that unrestricted commerce is an evil, because it makes their country dependent on foreign nations, and hampers them in going to war. They care little now comparatively for ascendancy in Europe; still less are they eager to maintain ruinous armaments in order to keep up an untenable international dictatorship. The arguments of the Orleanist orator are as much drawn from the exploded delusions of the past as are the weak appeals of our Reciprocity advocates. But the discussion on commercial freedom which has commenced in the French Senate and the Legislative Body will bring the entire question under review in the light of present needs and prospects. Apart from M. Thiers' special theory on the subject, which fails to arouse public interest, the question is broadly placed before the French people whether the great mass of consumers are to be sacrificed for the benefit of a small section of producers—whether in a country mainly agricultural, the mass of people are to be obliged to pay high prices for inferior articles in order that certain trades may flourish, or seem to flourish, at their expense. Our English "revivers" may save themselves superfluous trouble by quietly awaiting the issue of this controversy. They have but to rest awhile, and observe the drift of opinion on the free trade question among our lively neighbours. If the Commercial Treaty has been a national calamity to the French people, if it has impoverished the national resources and crippled their industries, the truth will now be made manifest. But if it should turn out that the liberal fiscal policy inaugurated ten years ago by the Emperor has on the whole increased the wealth of the nation, developed its resources, and given an impetus to its staple industries, the changes begun by a despotic Sovereign will be ratified by the matured convictions of a self-governing community.

The inquiry now proceeding in France will have other beneficial results. It affords the means of that political education which our neighbours so greatly lack. If commerce is depressed, spite of the vast increase of commercial intercourse with England, the causes of this stagnation will not escape investigation. The truth is now coming out, and was forcibly expressed by M. Jules Simon, that the restrictions upon liberty, and not its development, have frustrated the beneficial action of free trade. France cannot be at the same time both a great military and commercial country. The new system requires new and freer conditions of political and social life. If protection is discarded, other obstacles to industrial development will have to be removed, to make the change safe, palatable, and advantageous. Excessive centralisation, heavy taxation, vexatious restrictions on internal trade, the disturbing influence of the conscription, and the retention of costly armaments, are all mixed up with the final settlement of the free-trade controversy. It is not merely a question of commercial legislation, but, as M. Thiers candidly admits, an entire change of system, that is involved in the discussion. He is ready to agree with M. Rouher that freedom of commerce binds nations together in the bonds of peace. By giving guarantees against war, it obviates the need of great military establishments. M. Thiers does not like a prospect so adverse to the old traditions of France. But his countrymen have lost their reverence for prejudices which would leave France isolated and impoverished.

There is to be a full and impartial inquiry into the working of the Treaty of Commerce with England before further action is taken. For two years at least that convention between the two countries will remain intact. Before that period has elapsed, there can be little doubt that the French people will have been fully instructed on the whole question, and have become more alive than they now are to the advantages of unrestricted commercial intercourse. Free institutions and freedom of discussion will tend to bring out the whole truth; and in due time the enlightened French nation will be able to choose between the Protective system, with its corollary, huge armaments and international jealousy—as advocated by M. Thiers—or a free-trade policy, which promotes international intercourse and friendship, and requires "Peace, Retrenchment, and Reform" to give it beneficial development.

ETHICS OF THE DUST.

PROFESSOR TYNDALL, the successor of Faraday, delivered, at the Royal Institution last Friday night, a lecture upon Dust. The subject of the lecture is one with which we are all sufficiently familiar. Dust meets us in every stage of life. It is the plague of house-keepers, and the bane of travellers. We have always known, we imagine, that dust was something palpable. We can see it, and we can feel it; but it has been left to Professor Tyndall to say of what it is composed. There is some novelty in Professor Tyndall's discoveries, but not so much as is imagined. If dust has not before been sufficiently analysed, there has been a strong belief or suspicion as to its nature. We have all known, at least we imagine so, that it is of the nature of matter to give off something from itself. Everything in the world is in the process of formation and decay. It dies and lives again; rots and revives. Dust is but larger matter in other forms. Now, it has been our suspicion, if not belief, that this dust is partially composed of minute organisms. We were told, long ago, that we are all peopled by such organisms, invisible for the most part to the eye, but having life and breath in as real a sense as we have ourselves. Belief in such a case could not be knowledge, because every man cannot be a practical or scientific chemist. But the fact which Professor Tyndall proclaimed last Friday night has, we think, been a matter of belief all along—for years and years. He is a discoverer in the sense that he apparently proves what has long been thought. The interest attaching to his lecture belongs, therefore, in our judgment, more to the manner in which he has demonstrated his conclusion than to the conclusion itself.

Professor Tyndall described, in graphic and most interesting language, the process of his discovery. What is remarkable in his narrative is the evident fact that, like many other scientific discoveries, he has found the truth by accident and not by intention. He had no original purpose of analysing the constituents of dust. He was about something else, and the dust came in his way to such an extent that he found he must get rid of it—destroy it. He was making researches into the decomposition of vapour by light: the dust came in his way and frustrated his experiments. He tried one thing after another to remove it, and found to his astonishment, that his trials were unsuccessful. At last he allowed the dust to pass over the flame of a spirit-lamp, and discovered that it then no longer appeared. The conclusion was that it was composed of organic matter, which fire alone could destroy. Professor Tyndall says that he was "by no means prepared for this result," for he "had thought, with the rest of the world, that the dust of our air was in great part inorganic and non-combustible." We are not sure, ourselves, that this is not the case to some extent yet, for it is not proved that all dust is composed of organic matter. What, apparently, is proved, is, that to a greater extent than had hitherto been supposed, it is mainly composed of organic forms.

Now, Sir William Hamilton used to say, that of all professions the medical profession was the most conservative—the least inclined to discovery, and the least open to accept discoveries when made. Looking at the way in which infectious and contagious diseases are propagated, one would have thought that its members would long ago have tried to find out in what way the atmosphere of a room in which a person lies ill of scarlet fever or cholera differed from the atmosphere of a room in which scarlet fever and cholera were not present. This, however, has been beyond their notion of the service due to the science or art which they have professed. They have taken diseased bodies as they have found them, and seldom troubled their minds about anything but the more proximate causes of disease. Professor Tyndall, who has nothing to do with the medical profession, now comes forward to give its members some information as to the real cause of certain diseases, as well as to make practical suggestions, with the view of preventing their extension. He has confirmed the idea of the agency of living organisms in the formation of disease. "As," he says, "a planted acorn gives birth to an oak competent to produce a whole crop of acorns, each gifted with the power of reproducing its parent tree; and as thus from a single seedling a whole forest may spring, so these epidemic diseases literally plant their seeds, grow, and shake abroad new germs, which, meeting in the human body their proper food and temperature, finally take possession of whole populations." Here we get at the origin of many diseases, and, as Professor Tyndall says, by disclosing our enemy we are enabled to fight him.

Can we fight him? The experiments that were made last Friday night go to prove that we can, to a certain extent, destroy the organic matter in the air which is the cause of disease in various forms. We can use fire—and very possibly, after all, it was the fire of London that cured the Plague—but we cannot burn the air of every room, and keep on burning it. We can, however, prevent the specific organism that has caused a specific disease from entering our own system. The prevention is simple enough: we have only to use cotton-wool respirators, or, if that be not convenient, a silk handkerchief will generally answer the purpose.

We have not followed Professor Tyndall into the numerous paths of illustration by which he proved and published his discovery, for we want to remark that he has not exhausted the subject. With regard to the prevention and cure of disease, he has put a great instrument into the hands of some men who, it is to be hoped, will try to utilise it. Knowing, as a fact, that certain diseases are caused by the presence of certain organisms in the body, they will probably endeavour to find a means of extirpating those organisms. This, however, is not all. Does not this dust serve other purposes besides that of propagating disease? Is not that purpose an exceptional one? Is it not possible that it ministers to health? It is, we are told, everywhere; and it is everywhere with some high purpose. It forms, no doubt, the constituent of other life; it may serve, as a rule, to consume the seeds of many diseases in our own bodies. "All is not gold that glitters," and all, we may be sure, is not poison that is dust. We need not, with our new petty, half-acquired knowledge, anathematise it, for possibly we may find that we could not do without it.

THE FUTURE OF THE SUEZ CANAL.

THE commercial world is at the present moment engaged in the discussion of a most important problem, one which almost surpasses in interest the legislative adoption of the free-trade policy so long preached by the far-seeing and sagacious Richard Cobden and his staunch-hearted colleagues. What influence will the existence of the Suez Canal exercise on the ocean traffic of the world? This is the great commercial question of the day, one which concerns the industrial interests not merely of England and Europe, but likewise of India, China, and Australia. Is it not strange that a mere cutting across a narrow neck of land should be fraught with changes which may perceptibly affect the industrial history of the world? For years the possibility of the Suez Canal ever becoming completed had been treated as a myth, a feat the impracticability of which gave the lie to Napoleon's assertion that there was no such word as "impossible"; but now that the great work of M. de Lesseps has been so far finished as to be capable of use for business purposes, the old scepticism has taken a new form, and people inquire of each other, "Of what use is the canal?" Lord Houghton, who represented the Royal Geographical Society at the Suez festivities, thinks that the geographical, commercial, and political importance of the famous undertaking have been somewhat over-estimated. Very possible, but is not this rather the result of the manner in which some persons have laboriously endeavoured to under-estimate the importance of the canal? It was but the other day that we were told that the canal could never be completed, and engineers of eminence, like Mr. Hawkshaw and Mr. Fowler, who expressed a contrary opinion, were charged with being visionaries. Are we again to believe in the false prophets of old? We trust not. There is observable, at any rate, a disposition in this country to take up in a thoroughly impartial spirit the question of the commercial value of the new water way, and to afford every facility for testing the same in a speedy and decisive manner. The English shipping interest, especially, have vigorously bestirred themselves in the matter, and to an extent which cannot have failed to undeceive those who thought that with the completion of the Suez Canal our commercial supremacy would cease, and that the place of our merchant ships would be occupied by those of France, Germany, and Italy. Not that no such danger ever existed, but that our shipowners and merchants were keenly alive to the actual condition of affairs, and profited thereby accordingly. At the present moment there are several steamers advertised to leave London and Liverpool for Eastern ports, *via* the Canal, and their number is expected to be considerably increased during the next few weeks. A Liverpool paper announces the names of several shipping firms who have adopted the new route.

Mr. Blow, Marine Superintendent of the North China Steamboat Company, has given a practical account of

his voyage from Greenock to Bombay, *via* the Suez Canal, from which we learn that the view taken by us in a previous article was correct—that steamships would have to be specially constructed for the navigation of the canal. As these steamships must be of iron, it is not improbable that the iron ship building industries of this country are on the verge of a new career of busy prosperity. In Scotland, the influence of the new order of things already seems to have been felt. "I know," says Mr. Blow, "of a large American company in the East, which is now having vessels built on the American plan, as to engines and hulls, on the Clyde; and it is their intention to reconstruct their entire fleet of fourteen large wooden steamers, many of them vessels of 2,000 tons, and build them of iron." Indeed, there exist numerous indications that although France has borne much of the expense and labour of constructing the canal, England is likely to profit, both commercially and politically, the most by its existence. It was feared that the construction of the canal would place our Indian Empire at the mercy of Russia or France, but if Mr. Blow is to be accepted as an authority the reverse is the case. He tells us that he was captain in 1857 of the first steamer that sailed from Dublin with troops to put down the Indian mutiny, and he now makes the following declaration, which is worth the attention of advocates of retrenchment, who know the real cost of keeping up the gigantic troopships engaged in conveying soldiers between England and India:—"I will guarantee to carry in an auxiliary screw-steamer of about the *Sin Nanzing's* tonnage, and having two decks, 600 soldiers, with their baggage, &c., and land them on the twenty-fifth day from leaving England at Bombay, and the cost shall be 50 per cent. less than the average cost per head for every soldier landed in India during the mutiny, and the time occupied will be twenty-five days instead of seventy-five." After such a statement as this it becomes impossible to wholly ignore the political importance of the Suez route. It must tend to yet further consolidate the strength of our empire in the East. Lord Houghton ventured an opinion that the completion of the Suez Canal would exercise very little influence on the commerce of either France or England; but he must have forgotten the repeated endeavours to bring the colonies and the mother country yet closer to each other by more speedy means of communication. The new ocean highway, by reducing the intervening distance several hundreds of miles, presents further facilities for placing India and Australia in closer intercourse with England. A Natal paper, alluding to this, expresses its fear that the opening of the Suez Canal, by diverting the British shipping traffic into a new channel, will be disastrous to the interests of the Cape settlements. This is too gloomy a prospect to be realised. Shipping will always find its way where a profitable trade can be carried on. The real sufferers by the new order of things will be the owners of sailing ships. The speed with which the journey to the East can now be effected, *via* the Suez Canal, will naturally render the long voyage round the Cape more tedious and unpopular, unless abridged by the use of steam. The first indication of the coming change from sailing-ships to steam-vessels is furnished by the fact of a new line of steamers being laid on by the Messrs. Rathbone, of Liverpool, for Calcutta direct, *via* the Cape; and by the Pacific Company sending their steamers to Valparaiso, *via* the Straits of Magellan. This circumstance, combined with others of a like nature, shows that one of the first-fruits of the competition engendered by the completion of the new canal will be the extension of regular steam navigation to all parts of the world.

But it is asserted that the heavy charges imposed on vessels making use of the new route forms an obstacle fatal to success. The policy or impolicy of these imposts can be determined only by the results of experience. Nevertheless, taking them at their present rate, they are not, according to Mr. Pender, too high to deter vessels from proceeding to the East by way of Suez, the increased cost of the route being more than compensated by the advantages accruing to the merchants and shippers from their being enabled to transact at least double the amount of business with the same amount of capital. Of course, if it was found that the charges imposed had the effect of deterring traffic, they would be proportionately reduced. But connected with the canal is an element of success too much overlooked by the public. This is its importance in developing the cotton supply of Egypt and India. The Khedive perceived this from the first. To him M. de Lesseps' great achievement represented something more than the opening of water communication between the western and eastern seas: it betokened the commencement of a new epoch in the industrial history of the ancient land of the Pharaohs. There are not wanting some to express their belief in the probability of

Egypt yet resuming its olden place among the nations. And who can say otherwise? It is not given to man to predict the future. But is the Suez Canal likely to become the great Channel of ocean traffic between the West and the East? This is the point on which opinions chiefly differ. Yet a careful examination of all that has been said and written on the subject, instinctively leads one to the conclusion that the canal traffic will bear about the same proportion to the regular ocean traffic as that borne by the passenger trains on an ordinary railway to the luggage-trains. It will be largely used by those who can afford it, but it will not monopolise all the traffic to the East. On the contrary, by leading vessels making use of the competing routes to have recourse to cheaper and more speedy means of transit, it will tend, while securing for itself a fair amount of patronage, to augment the traffic by the various competing routes, thus practically not merely opening a new road to the East, but also extending and further utilising those already in existence.

Foreign and Colonial.

FRANCE.

The debate in the Legislative Body on the interpellation of M. Jules Brame relative to the Treaties of Commerce, has been going on during the week. One of the speakers was M. Jules Simon, who showed that French industry could stand English competition, France being placed in a better position than England in all respects, saving the price of coal. He also demonstrated that the Treaty of Commerce had created a good position for French agriculture, the agricultural population being nine times larger than the population employed in trade. M. Jules Simon proceeded to urge that it was principally the consumer whose interests should be studied, and that the poor should not be made to pay for the protection afforded to a few merchants. He concluded his speech by declaring that liberty of commerce was necessary to all; that all liberties were related one to the other, and all led to peace. His speech was received with loud cheers. M. Gillonmin also argued that the Treaties of Commerce had worked to the advantage of the agricultural interests, which previously were always sacrificed to trade. M. Clement Duvernois declared that protection had never produced anything but misery, dearth, and famine. He was, however, of opinion that nothing should be done hastily, that the tariffs should be progressively lowered, and that a Parliamentary inquiry was necessary before notice could be given of withdrawal from the Treaties of Commerce.

On Saturday M. Thiers delivered his expected speech against free trade. He appealed to the example of the United States and the British colonies to prove that protection prevailed along with the most liberal institutions. He denied that 10 per cent. was a protectionist duty, and asserted that practically the duties of 10 and 15 per cent. now enforced did not amount to half those rates. The English and Swiss, through their command of minerals and hydraulic power, could produce goods 20 to 30 per cent. cheaper than the French. The cotton, linen, and woollen manufactures of France had all been more or less prejudiced by the treaty. England, by her commerce and colonies, embraced the world, but was vulnerable at every point. France, self-sustaining and self-contained, was more secure, and had a right to enjoy the advantages of her more secure position. Loud cheers from a certain number of benches greeted the conclusion of M. Thiers' speech.

M. de Forcade la Roquette rose, and said that both the Chamber and the Government were anxious for a Parliamentary inquiry into the question of free trade; but, as to withdrawing from the Treaties of Commerce, the Government was opposed to such a step, and hoped the House would be of the same opinion. M. de Forcade la Roquette added, that it was expedient that the inquiry should be general and complete, and that all parties interested should be heard before the Commissioners, who should receive evidence not only from representatives of the different trades, but also, and indeed more particularly, from the consumers. He was further of opinion that the principal point towards which the inquiry should be directed, was the question of temporary admissions, in order to ascertain whether the decrees of the 10th inst. should be maintained. M. de Forcade la Roquette then entered into a defence of the Treaty of Commerce of 1860, which, he contended, was a great and glorious act, and had entailed no sacrifice of French interests. On the contrary, it had proved advantageous to French agriculture, to the silk trade, the trade in Paris articles, and many other branches of French commerce. M. de Forcade la Roquette added that the Treaty of Commerce of 1860 was not dictated by political motives, but it was nevertheless certain that the Government had, by a fusion of the interests of both nations, secured the alliance of England upon indestructible bases. He then undertook to show that the iron trade was protected by sufficiently high duties. His figures were challenged by M. Thiers, and the discussion was adjourned.

A most important manifesto has been published on the subject of the French Commercial Treaties.

Nearly a hundred of the leading firms in Havre have memorialised the Government and the Legislative Body not to make any change in the present system without a full Parliamentary inquiry.

M. Ollivier has promised on behalf of the Government to consider the propriety of abolishing public executions, and to lay the result before the Legislative Body before long.

The reception held by the new Ministers the other night is being much talked about. It was remarkable, the *Times* correspondent says, for the presence of all the leading Orleanists, Messrs. Duvergier de Hauranne, Dumont, Alfred de Broglie, and (though last not least) M. Guizot himself. There was great greeting and rejoicing, as of many old friends meeting on ground safer and more congenial than any they for a long time had trodden. The meeting of Guizot and Ollivier was particularly warm, and some say that the new Minister kissed the hand of the veteran statesman, for whom his admiration is well known; but it is certain that their greeting was full of cordiality and good feeling. In the most Orleanist circles it is generally said that no doubt can now be entertained of the Emperor's sincerity, and, indeed, the profession of such doubts is permissible only to those who make it a point of honour to adhere to their dynastic attachments, and to affect a conviction that the establishment of true constitutional liberty in France is possible only after the restoration of one particular family. In fact, Orleanism is fast dying out, like a lamp from which the oil has been diverted into another receptacle.

M. Guizot recently spoke of M. Ollivier to the following effect:—"I feel the greatest sympathy for that young man, and I consider it a great piece of good fortune that he has inspired the Emperor with confidence, as he has certainly the country. If he can remain in power only a year, he will become a great Minister."

A *Senatus-Consultum* is shortly to be presented regulating the election of municipal councils and the choice of maires, and there can be no doubt but the days of all the arbitrary functionaries selected by a despotic Government are numbered. The "strong-willed" prefects have yet to be removed, but they will be replaced as soon as possible. M. Lambrecht is spoken of for Lille, and should he accept the appointment, he will find himself at the head of an administration which a few months ago opposed his election with the most thorough-going Imperialist virulence. Other labourers in the Parliamentary field have been offered prefectures, so the Government cannot intend to retain the tools with which the arbitrary worked.

Ever since the installation of the present Ministry the Emperor, it is stated, has worn the aspect of a man relieved of a heavy burden, long and painfully endured. He is not only cheerful, but gay, and his satisfaction at the decisive step he has taken is increased by the excellent qualities he discovers in M. Ollivier, of whom his good opinion seems but to improve on longer acquaintance. The position of that Minister, who, whatever may be said about the equality of the members of the Government, is a Premier in all but the name, is undoubtedly enviable—none the less so, perhaps, by reason of the difficulties which it will be his glory to surmount.

Relative to the coming trial of Prince Pierre Bonaparte, the *Times* correspondent says:—

The great difficulty of the case appears at first sight to be that to Fonvielle's assertion that it was the Prince who struck Noir, Pierre Bonaparte can oppose no better evidence than his own counter-assertion. Unfortunately for him, if that assertion be true, an enemy was the only witness of the scene, and, moreover, his own notoriously violent character tells sadly against him. But it is said that for the defence two witnesses will be called, to whom Fonvielle, escaping from the house in a state of great excitement and agitation, declared that "*ce diable de Noir a frappé le Prince*," who replied by a pistol-shot. This is the *on dit* that has reached me. As regards the marks of a blow which the Prince summoned medical men to certify, there is no doubt they were found to exist. Only it is said that one of the surgeons found them to exist rather too much—in other words, he doubted whether such traces could have been left by a blow from a man's hand.

It is said that with the view of abating the present rage for duelling in France, M. Ollivier has in contemplation a measure which, instead of a short imprisonment, will inflict a fine of 100,000 francs both on principal and seconds.

The trial of M. Henri Rochefort, for offences against the Emperor and Imperial family, was held on Saturday before the Correctional Tribunal of Police. M. Rochefort and his colleagues of the *Marseillaise* did not put in an appearance. The Public Prosecutor said, "It has been rumoured that the Government would demand that the maximum sentence allowed should be passed on M. Henri Rochefort. On the contrary, we request the tribunal to inflict only such a degree of punishment as may be necessary to affirm the respect due to the law." M. Henri Rochefort was sentenced to three months' imprisonment and to a fine of 3,000 francs; M. Pascal-Grousset to six months' imprisonment and a fine of 2,000 francs; and M. Dereure to six months' imprisonment and a fine of 500 francs. A large crowd assembled outside the Palace of Justice, and after the sentence had been delivered some portions of the assemblage shouted, "*Vive Rochefort*." Nothing else occurred worthy of remark. M. Rochefort himself was in his seat in the Legislative Body.

Ledru-Rollin declines to act as counsel for the Noi family, because such a course would be by implication a recognition of the status of the Imperial Judges.

The above sentence does not involve the forfeiture

of M. Rochefort's political rights. When the law sending press offences before a jury shall be passed, as it probably will be very soon—it having been already accepted by the Council of State—M. Rochefort, with Grousset and a lot of other small fry of the incendiary press, who have just been sentenced to various terms of imprisonment, will be amnestied. Probably (says a correspondent) the hero of Belleville will not even commence the three months' captivity to which he is sentenced. As for the 3,000*f.* fine, should he decline "up a principle," as is common in such cases, to pay it, some of his admirers will doubtless subscribe the amount. Or, perhaps, he might get off that too. People begin to feel rather ashamed of having made such a fuss about such a very *médiocre* person.

The *Times* correspondent makes a very reassuring statement relative to the public peace:—

The constant reports spread during the later autumn and winter of coming insurrections in Paris ought now to be at an end, and in future they should obtain no credit. It is quite clear that the disaffected do not propose risking their valuable persons by an attempt to upset the established Government. They may be very much attached to a Republican form, but they still more dearly love their own safety. They have scarcely any arms, and they know what the Chassepot can do. They know the army to be staunch, and that the middle classes desire tranquillity. On more than one recent occasion they have seen the shopkeepers issue forth with cudgels to chastise the perturbators of the peace. We shall get in time to the special-constable system in Paris. The Emperor has seen it, and knows that it is good—better than national guards armed with muskets, which they are unskilful and often unwilling to use. Believe me, there is no risk of a row in Paris, even on so great an issue as the trial of a Rochefort, and it is only the pusillanimous and the mischievous who propagate the belief of its probability.

There has been a very serious strike of artisans at the great iron works of M. Schneider, the President of the Legislative Body, at Creuzot, where many thousands are employed. A few days ago the matter assumed a very serious aspect. A person called "an agent of an international society" is said to have incited the strike, and money was sent from England and Switzerland. A number of new workmen were taken on, and a force of no less than 3,500 soldiers was sent to the town to protect the men who were willing to work from possible violence on the part of their comrades on strike. M. Schneider's presence seems to have had a good effect, and he apparently made substantial concessions. On Monday all the workshops had their full complement of men, and the strike is now at an end. The ringleaders have been discharged.

AUSTRIA.

The Lower House of the Reichsrath discussed on Friday the draft of the Address in reply to the Speech from the Throne. In reply to some attacks that were made upon him during the debate, Count Beust, the Chancellor of the Empire, said that he assented to the Address of the majority, although he did not agree with it on all points. He disputed the accuracy of a statement made by one of the members of the House that the national leaders would never learn sagacity; and he characterised as pessimist the views expressed by Herren von Kaiserfeld and Andercal. He had never dissembled the fact that his wishes were for conciliation, and that he therefore favoured the party of compromise. Count Beust also denied the accusation that since the retirement of Count Auersperg he had entered into negotiations with a leader of the Slave party, and had expended secret-service money in intrigues against the Ministry and the Constitution. As Minister for Foreign Affairs, he was interested in the cessation of internal conflicts. In the sittings of the Delegation he had been reproached, too, with stirring up hostility against foreign Powers but in vindication of his conduct he could now point to the fact that Austria's relations with all foreign Governments were of a peaceful character. In conclusion, he declared that he was anxious for peace with all nations, and that to compass this happy result would continue to be the object of his most strenuous efforts.

It is supposed that Prince Carlos Auersperg or Herr Giskra will be the President of the Ministry.

The Committee of the Lower House of the Reichsrath have approved the Government Bill for the levy of the Army Contingent for 1870. Herr Figuly, a member of the Committee, announced his intention of bringing forward a motion in the full sitting of the House for the reduction of the effective strength of the army to 600,000 men, a step which would effect a saving for the year of 20 million florins.

SPAIN.

On Monday the debate upon the resolution moved by Senores Castelar, Martos, and Rodriques, for the exclusion of the Duke de Montpensier from the throne, took place in the Cortes. Senor Castelar made a speech in support of the motion. He declared that the Bourbons had always been opposed to liberty, and that the Duke de Montpensier being a Bourbon, it was impossible to allow his being brought forward as candidate for the throne. Senor Echegaray replied. He said that the revolution had destroyed the principle of royalty by divine right, and that the deposed branch of the Bourbon family could never be restored. General Prim spoke in support of Senor Echegaray's views, and declared himself opposed to the return of the late Queen or of the Prince of the Asturias. He added that with the exception of one of their members, Admiral Topeto, the Government had no candidate to propose, and therefore intended to continue the interregnum. The resolution was rejected, 150 members voting against it.

The composition of the Electoral Bureau, as at present constituted, gives rise to the presumption that the monarchical candidates will be in the majority everywhere excepting at Badajoz, Huesca, and the city of Valencia. At Oviedo the voting in all probability will be in favour of the Duke de Montpensier. The Duke has been elected by an immense majority as Deputy for the Asturias.

AMERICA.

Prince Arthur is now in the United States. He reached New York on Friday, and was received by the British Ambassador and the British Consul. The next day he left for Washington, and reached that city in the afternoon. There is to be a banquet and a ball in his honour on the 27th. It is reported that on his return public receptions will be given to the Prince at Baltimore, Philadelphia, and New York. Prince Arthur was presented on Monday to President Grant by Mr. Thornton. His Royal Highness afterwards visited the Senate House.

The Senate, by a strict party vote, has passed the House Bill to admit Virginia to representation in Congress. Previous to its adoption it was amended, so as to enforce the test oath for public officials, and to prescribe at the same time numerous conditions, among which is a prohibition of any distinction being made on account of colour in schools or public places. The House of Representatives has accepted the Senate amendments, and passed the bill in the shape sent down to it.

President Grant and his entire Cabinet have decided that the honour of the United States demands the prompt conclusion of the purchase of St. Thomas, negotiated by Mr. Seward, and there is little doubt Congress will be recommended to forward the sum originally named to Denmark without further delay.

It is announced in the New York papers that President Grant communicated a message in writing to the Senate, on the 10th inst., accompanied by a treaty for the annexation of San Domingo to the United States. The documents were of a confidential nature, and were referred to the Committee on Foreign Relations. It is unofficially stated that the sum to be paid by the United States is a million and a-half of dollars. The treaty is to be valid when ratified by the Senate of the United States, and confirmed by a vote of the majority of the citizens of San Domingo.

The Rhode Island Legislature has ratified the Negro Suffrage Amendment. The Mississippi Legislature has elected Mr. Revels, a negro clergyman, to be United States Senator.

Concerning the Red River insurrection, it is telegraphed that the insurgents do not appear to be disinclined to come to terms. From advices received in New York, it seems that Father Thibault and Colonel Donalaberry had induced the half-breeds to send a deputation to Ottawa in order to effect a peaceable settlement of the difficulty. There is a very doubtful report to the effect that the Hudson Bay Company have recognised the temporary validity of the insurgent Government in the Red River Settlement. The directors at home state that no information has reached them respecting the approach of a band of Sioux Indians to the Red River Settlement. They add:—"The reported seizure of a large sum of money from the company's treasury can have no foundation, inasmuch as the company have no specie on hand at Red River. According to advices from the company's officers, dated Fort Garry, the 14th of December, the only depredations by the French half-breeds consisted in their having taken a quantity of the company's provisions and a few Indian guns."

AUSTRALIA AND NEW ZEALAND.

Advices from Melbourne are to December 7. In Parliament business drags slowly along, and there is little probability of the session closing until close upon Christmas. In the Assembly the discussion upon Mr. Higinbotham's resolutions, in reference to the relations existing between England and the colonies, is unfinished, and no estimates have yet been passed.

The *Melbourne Argus* says that a reply to the proposition to hold a conference of colonial representatives in London next month was forwarded by the Chief Secretary to the hon. secretaries of the Colonial Conference by the last mail. It simply declined the invitation, on the ground that the Government of Victoria was not prepared to instruct any person or persons to represent it in a conference, with authority to concur in recommending measures for the consideration of the Imperial Government.

The most exciting event of the month had been the arrival of the flying squadron. The Liverpool, Phoebe, Liffey, and Barossa, anchored on the 26th of November, and the Scylla and Endymion on the 28th, the squadron having been dispersed by a heavy gale off the coast. Rear-Admiral Hornby and the officers of the squadron had been constantly fêted since their arrival, and had expressed their gratification at the hospitable reception accorded them.

In the colony of New South Wales a general election is taking place, the Opposition having forced a dissolution, and up to the present date its representatives have been successful. A good deal of sectarian feeling has been excited upon the education question.

It is considered that the New Zealand difficulty has now all but terminated, as the leading chiefs appear to be in earnest in their attempts to put a stop to the war. A local paper reports the proceedings at the recent meeting of the Hon. Mr. McLean, Native Minister, with Rewi, Manuheri, and the

principal chiefs of Ngatimanipoto and Walkato, at Pakiki, near Tokangamutu:—"After more than five years of sullen isolation, Rewi announced that the time had come for them to speak to the pakeha; and the first result of a meeting face to face with a responsible Minister of the Crown, is the agreement that fighting shall cease, and a way be opened for the re-establishment of those friendly relations between the races, the interruption of which has brought so much disaster on both."

FOREIGN MISCELLANY.

The name of the Count de Paris is mentioned in Spain as a candidate for the throne.

The health of M. Raspail, the celebrated deputy of the Legislative Body, is much improved.

It is rumoured that the Sultan intends making a pilgrimage to Mecca and Medina, via Cairo and Suez.

The reported suffering of the Czar from "hereditary mental disease" is denied by several French and German papers.

The Archduke Carl Ludwig of Austria has arrived at Berlin, and has been received with great distinction at the royal palace.

It was reported in Hong Kong that the licensed gambling-houses there were shortly to be closed in virtue of orders from home.

Garibaldi is at present suffering severely from his old enemy rheumatism. He has been obliged to give up all correspondence, being unable even to sign his name.

The Italian Parliament has been prorogued to the 7th of March, owing to the inability of the Finance Minister to prepare his budget earlier, and to the interruption of public business caused by the Carnival.

A number of boys were sliding and skating a few days back on Lake Kunitz, near Liegnitz, in Silesia, when the ice broke and six fell into the water and were all drowned.

The *Gazette de France* announces that the Fenian chieftain Stephens, who has been a refugee at Paris for a couple of years, is sick, and in a state bordering on destitution.

The Duke of Edinburgh's reception at Calcutta appears to have been cordial, and the illumination in his honour very fine. His Royal Highness was expected at Agra on the 20th inst.

The *Gaulois* says the principle of free trade gains ground daily in France. Its partisans represent a population of 20,000,000, whilst the protectionists do not number more than 4,000,000.

DR. LIVINGSTONE.—The Cape papers publish Dr. Livingstone's letters to Sir Thomas MacLean, the latest only being dated Casembe, July 8, 1868; and also a letter from Dr. Kirk, dated September 7, 1869, which says that Livingstone has found the Nile sources in the lakes near Casembe, as observed and described by the Portuguese officers, Lacerda and Monteiro. But his letter is most unsatisfactory, as it gives no details on this most interesting point.

THE COST OF BEAUTIFYING PARIS.—So many contradictory reports as to the amount expended by M. Haussmann on the rebuilding of Paris have been circulated, that it may not be out of place to give the exact figures according to an official return just published. The total expenditure during the last seventeen years amounts to 84,700,000*l.* Of this the city has paid almost one-half—40,900,000*l.*—out of its own resources. The balance, amounting to 43,800,000*l.*, has been raised by various loans.

PRINCE PIEMRE BONAPARTE has published a letter in the *Pays*, stating that many newspapers having attributed to him words and statements he never uttered or penned, he only recognises the accuracy of the replies he made when under examination. The confinement of the Prince, it seems, is rendered as little irksome as possible. A letter in the *Independance Belge* states that he is treated with every attention, that he has his meals sent in to him every day from Vélour's, and takes them with his wife and children.

FRIGHTFUL NEW YORK STATISTICS.—A New York journal publishes a list of violent deaths for the past year only. Here are some of the statistics:—42 persons were murdered; 80 men "either shot, hung, or poisoned themselves"; 31 women died by their own hands; 175 persons met their death by drowning; and 75 were "killed by steam or street cars—a large percentage of victims to the carelessness with which our public conveyances are managed." Altogether 887 persons met with a violent death, and of these 725 are ascribed to "accidental" causes, though the journal qualifies this statement by the remark that most of them "could have been avoided."

SIR SAMUEL BAKER'S EXPEDITION.—Sir Samuel Baker reports that he arrived at Berber, on the Nile, on the 1st of January. He performed the journey from Suez in twenty-six days. Subsequently he reports from Khartoum, under date the 18th inst.: "We have arrived here, all well. I found that Gialfa Pasha, the Governor-General of Soudan, had completed all preparations necessary for the expedition, and we expect to proceed within a week with one thousand soldiers. We are now getting our material ready, and Mr. Higinbotham, the engineer, is coming up with the remainder of our forces."

THE BRITISH MINISTER IN CHINA.—Sir Rutherford Alcock is said to have been treated with "great rudeness" by the Imperial Commissioner Ma, at Nanking, having been kept waiting a quarter of an hour before being admitted. "On complaint being made (says the *North China Daily News*) the Viceroy protested that no intentional discourtesy had been shown in the delay, and on Sir Rutherford's return to his vessel the presents were sent with the accustomed formalities. These, however, Sir Rutherford declined to accept until an official of due rank should

have been sent to express regret for the apparent discourtesy. Late at night this official made his appearance, and Sir Rutherford then refused to receive him."

MOVEMENT IN THE SOUTHERN STATES.—An American general who has held chief command for some years in one of the Gulf States, records an important movement that is going on in the South; and one too that we cannot but regard as of hopeful aspect. He states that the "poor whites" of South Carolina, Georgia, and Alabama are migrating in such numbers in the direction of Arkansas and Texas, where land is cheap, that it seems as if the former States would be denuded of white labourers. Contemporaneously negroes are moving on the "black belt"—the belt of country stretching from the Sea Islands in South Carolina, westward through Middle Georgia, Middle and Southern Alabama, Mississippi, and Louisiana; and he believes that if the blacks were better educated, there would be a still greater exodus of those people from the more northerly parts of the Southern States.

MADAME EMILE OLLIVIER.—The *Figaro* gives an account of Madame Ollivier's having dined at the Tuilleries. She was attired in a costume well suited to her character—a robe of white tulle and a corsage montante, with long sleeves, over her dress sur la poitrine, with ceinture d'enfant of broad ribbon fastened at the back; while her beautiful fair tresses fell unconfined, descending to her waist. She is twenty years of age, but does not appear to be more than sixteen, and she related to the Emperor the history of her marriage. It seems that every year M. Emile Ollivier has gone to the same waters, in the Vosges, to which her family were in the habit also of resorting. The name of the celebrated Deputy made some impression on the young girl, but he did not seem to think of her. For the first year he treated her as a child; in the second year it appears as if she had grown a little; and in the third year she had attained to "the stature of his heart," and the marriage took place. She scarcely dreamed then that she would one evening relate the story to Napoleon III.

STATE OF IRELAND.

A meeting of the magistrates of the county of Fermanagh was held on Saturday, in the County Grand Jury, Enniskillen, for the purpose of considering what steps should be taken with reference to the dismissal of Mr. John Madden from the Commission of the Peace. The requisition in compliance with which the Earl of Erne called the meeting was signed by thirty-six magistrates; but many of these were unable to attend. The meeting was private; and at the close of the proceedings the secretary informed the representatives of the press that it had been determined to secure the signatures of those who were absent before publishing the resolutions which were adopted. The only information that has leaked out is that the resolutions are of a temperate character.

A correspondent of the *Closter Chronicle* states that it has been determined to put O'Donovan Rossa again in nomination for the county of Tipperary, should the seat be declared vacant. Funds are being raised for this purpose.

A circumstance illustrative of the state of society in Tipperary has just been reported. Some property belonging to a tenant farmer, seized under a decree for rent, was offered for sale a few days ago, but though there were over 800 persons present, not a single bid was made, and the attempt to sell proved abortive. It is stated, by way of explanation, that previous to the auction placards were posted up about the place calling on the people to respect the "tenant-right" of the person against whom the decree had been obtained.

A most harmonious tenant-right demonstration was held on Monday at Larne, county Antrim, under the presidency of Mr. William Hamilton Burke, an extensive landholder. Resolutions were passed demanding for Irish farmers undisturbed occupancy, against extortion and capricious ejectment, but repudiating all desire to infringe upon the just rights of the landlords. It was also resolved that tenants should be liable to eviction for non-payment of rent or receiving compensation for improvements which they had previously made, and which had enhanced the value of the land.

Crimes and Casualties.

A considerable sum in coin and bills—2,500*l.* in all—has been abstracted from the iron safe of Messrs. Peck, the tea-merchants, in Eastcheap.

The man Spinas, who brutally murdered a young woman in a fit of drunken madness, has been committed for trial. The name of his victim is Cecilia Aldridge. The Treasury will prosecute.

The "Highbury riots" are said to have been traced to medical students attending St. Bartholomew's Hospital, two of whom, having been identified by the inspector at Highbury Barn, have been dismissed from that hospital.

Mr. John Hardy, M.P. for South Warwickshire, a gentleman who makes himself somewhat conspicuous among the rabid and lusty Tory members of the House of Commons, has been committed for trial at the Stafford Assizes for a libel on an auctioneer named Knight. Mr. Knight gave evidence against Mr. Hardy in a county court action, and the libel complained of was contained in letters addressed to him afterwards by the defendant.

On Saturday afternoon a sailor shot himself on

Fish-street-hill. He came out of the Albion Coffee-house, where he was lodging, about two o'clock, and attracted the attention of those who were about by calling aloud, "Look out." Thereupon he put a six-barrel revolver to his mouth, fired, and fell back dead upon the pavement. He had just before had dinner at the coffee-house, and the waitress reports that while she was attending him he showed her a six-barrel revolver, and said, "I bought this this morning; do you know what it is? Before to-night it will be in my mouth, for I am miserable, and I am tired of my life." The girl states that she was afraid to make any remark. The name of the sailor is unknown. He had lately returned from the Cape, and on Friday he told the landlord with whom he lodged that he had got an appointment as mate on board a ship going to Australia. He had been drinking.

On Sunday there was a frightful accident at St. Joseph's Catholic Chapel, at Liverpool. In the evening there was a conclusion to a series of services, conducted by several Passionist Fathers. The chapel was crowded, and the staircases filled; and the schoolroom below was also crowded. It appears that shortly before eight o'clock a drunken man entered the chapel and began to create a disturbance. A scene of confusion ensued, and it being evident that a row was about to occur, some of those in the schoolroom tried to get out. The noise caused by the stamping of feet reached the church, and the service was momentarily suspended. It is stated that at this time a man in the street shouted out "Fire," and was also seen to hold a lighted lantern towards one of the windows of the church. This created a fearful panic. The church was crowded to its utmost capacity—the galleries and aisles being literally crammed—and the utmost consternation prevailed. Many of those assembled in the schoolroom smashed the windows, and tried by that means to get into the street, but this only increased the general alarm. Those in the body of the church near the entrance door of the schoolroom made a simultaneous rush from the building, and, on getting to the steps leading into Grosvenor-street, came into contact with the crowd pouring up the steps leading from the schoolroom. It is stated that several persons threw themselves from the galleries into the body of the church, but the majority of those seated in the galleries kept their places, thereby lessening the terrible consequences which followed. As it was, the collision between the crowds coming from the church and the schoolroom proved to be most frightful, for no fewer than fifteen persons, all adults, and chiefly Irish, were trampled to death. Notwithstanding this terrible result, it appears that a large proportion of the congregation in both places kept their seats, and the services were proceeded with. The Rev. Father O'Donovan (one of the resident priests), who fortunately was standing near the open door, immediately put forth the most strenuous efforts to stop the frightful panic. In the chapel, finding his exhortations to the people to be quiet of comparatively little avail, Father Raphael gave out the hymn commencing, "Jesus my God," the singing of which was speedily joined in by the congregation, and tended greatly to restore order. All the fathers and priests in the chapel, about a dozen in number, exerted themselves to the utmost to keep the people in their places, otherwise the loss of life must have been fearfully aggravated. Another person has since died from the injuries sustained, making sixteen.

There has been a disgraceful outbreak in the collieries near Sheffield. On Friday morning about 1,000 miners from the neighbouring collieries assembled at Thorncliffe, and made a violent attack upon the occupants of a number of houses recently built by the proprietors for the accommodation of the non-unionist men. These houses were plundered, completely sacked, and the furniture destroyed; and an attempt was made to fire the whole range of buildings. The police were reinforced, and a savage attack was made upon them with stones and bludgeons, and it is also said that firearms were used. Several of the police, including two of the officers in command, were more or less seriously injured, and several hours elapsed before order was restored. The mob also broke into the police-station, and liberated a prisoner who was confined there for some offence. The colliery company is repairing the houses, and will recompense the miners for the £350 loss they have sustained; but the hundred will be proceeded against for damages for property destroyed in a riot. Mrs. Hughes, one of the wives of the miners, died on Saturday from the fright she had sustained. There are now between fifty and sixty soldiers quartered on the spot. The police have apprehended sixteen colliers who were known to have taken an active part in the riot. They were taken before the magistrates, together with the men captured by the police on the spot during the disturbance, and remanded.

Miscellaneous News.

John Crossley and Sons (Limited) have just declared a dividend for the year ending December the 4th, 1869, at the rate of fifteen per cent. per annum.

THE WOMEN FRANCHISE QUESTION.—The London Union, on Wednesday evening, after a stormy discussion, negatived by a large majority the proposition brought forward by Mr. N. Hartog, of University College, "That the present civil and political subjection of women is unjust, and that the franchise ought to be extended to them"; and also negatived a more moderate proposition, moved as an amendment by

Mr. Desanges Parcell, of the University. There was a full attendance of members, and many ladies were present on special invitation.

RUGBY SCHOOL.—The discussion concerning the Head-Mastership of Rugby School has, according to the *Scotsman*, tranquilly ended. The masters will remain at their posts, and do their best, in conjunction with Mr. Hayman, to maintain the traditions of the school. There is reason to believe that the good feeling which previously existed has been restored, and that this great institution will now enter upon a new career of prosperity.

OVERCROWDING IN SOUTHWARK.—Some parts of Southwark, it is stated, are so thickly populated that there are hundreds of houses overcrowded to such an extent that only half of the minimum space allowed by law is obtainable by each inmate. In one room in a house in the Marshalsea there were the father, mother, two children (one of whom was suffering from typhus fever), and the bodies of three children who had died of that complaint, all huddled together. —*South London Press.*

ADULTERATED BEER.—At a meeting of the Liverpool Select Vestry yesterday, Mr. Glover, a brewer, made a vigorous attack on his brother tradesmen, whom he accused of largely adulterating, and thereby causing nearly all the lunacy which is caused by heavy drinking. The chairman admitted that the number of persons brought to the workhouse suffering from delirium tremens was very large. The clerk said, however, that these persons usually recovered after a few days of enforced abstinence.

THE BRIDGEWATER ELECTION COMMISSIONERS are to be compelled to grant a certificate of indemnity from legal proceedings to the witness Lovibond, the Court of Queen's Bench having made absolute the rule to that effect. The Lord Chief Justice, in delivering judgment, expressed his opinion that Mr. Lovibond was subjected by the Commissioners to a rigorous, inquisitorial, and almost oppressive examination, and that he had given proper answers to the questions put to him.

KING EDWARD'S SCHOOL, BIRMINGHAM.—The Governors of this institution are now preparing their scheme for presentation to the Endowed Schools Commissioners, under the Act of last session. The *Birmingham Post* has heard that among other changes of an important character, they have resolved to make a provision for the establishment of a school for girls of the middle class, in connection with the present New-street schools for boys.

BRADFORD CHAMBER OF COMMERCE.—On Monday night the annual *soirée* given by the President of the Bradford Chamber of Commerce to the members took place in the rooms of the Chamber. A lengthy report of the proceedings of the Chamber during the past year was read; and then the President, Mr. J. Behrens, delivered an admirable address indicating the future work before Chambers of Commerce, urging more especially that their attention should be directed to the further reduction of taxation, and the appointment of a Minister of Commerce. Lord Frederick Cavendish, M.P., Mr. Miall, M.P., Mr. J. Whitwell, M.P., Mr. A. Illingworth, M.P., and other gentlemen, delivered addresses, in which the reciprocity delusion was shown up, and the services of the Bradford Chamber in the past were acknowledged, and its capacity for doing a most important work in the future was recognised.

Mr. HANDEL COSSHAM, who unsuccessfully contested Dewsbury at the recent Parliamentary election, last night delivered a political address to a large audience in the Public Hall of that town. Mr. Ridgway presided. Mr. Cossam reviewed the measures of the last session of Parliament, and spoke hopefully of the work of the coming session. The Irish Church Act was likely to open the way to further legislation on the relations of Church and State. He regarded the Act as having established religious equality in Ireland, but believed that the Government would stand firmly against the Roman Catholic demand for supremacy. He expressed a hope that the Irish land question would be honestly dealt with, and that the laws which hedged land round both in England and Ireland would be broken down. He also spoke on the subjects of national expenditure and the ballot, and of the prospects of the latter question he was sanguine. He also expressed a conviction that if Government were well supported, we should in three years have the blessing of a "free breakfast table." Mr. Cossam's address was received with much enthusiasm.

A TELEGRAPH SHIP IN THE ENGLISH CHANNEL.—On or about the 1st day of April, 1870, a telegraphic station vessel will be moored by the International Mid-Channel Telegraph Company off the entrance to the English Channel, in from 55 to 59 fathoms water, in lat. 49 deg. 20 min. 30 sec. N., long. 6 deg. 17 min. west of Greenwich. The vessel will be painted black, with the words "Telegraph Ship" in white letters on her sides; she will have three masts, and to the top of the mainmast a large black cone will be hoisted during daytime, and a powerful globular light at night, elevated thirty feet above the sea, which in clear weather should be seen from a distance of six miles. A flare-up light will also be shown every fifteen minutes during the night from an hour after sunset to an hour before sunrise. During foggy weather, day or night, a bell will be rung continuously for half a minute every quarter of an hour, and for the first six months, or until the 1st day of October, 1870, a gun will be fired every quarter of an hour, and after that date the Commercial Code of Signals for the use of all nations will be used on board, to the exclusion of all other codes, and none other can be noticed.

Literature.

HULL'S SERMONS.*

This is the tribute of a brother to a brother, gone away—a worthy, beautiful, and affecting tribute. The living longs to perpetuate the memory of the dead, thinks that it deserves to be perpetuated, and imagines that the world would be the better by knowing what the deceased minister of King's Lynn thought and spoke. Not always, perhaps too rarely, is the prompting of affection sustained by impartial judgment. It is sustained, in this instance, most certainly. The loving heart of the editor is more than exculpated; is thoroughly justified by the strongest and soundest considerations of wisdom and of public good. It had been a real and great loss—a loss of that spiritual light and influence which the world so deeply needs; and never more than in this troubled and torturing age, if these rare discourses had not become a permanent possession. But they have, and we are richer far than before, in a kind of treasure, which is as scarce as it is precious.

In simple justice, we must understand that neither the first nor this second series of sermons was prepared by the author for publication. They were not even fully written out for the pulpit; and hence, several of them, however otherwise excellent, are felt to be imperfect, unfinished, and so far unsatisfactory, and must have been largely supplemented and filled out in the oral delivery. The task of the editor, however lightened by his deep love, must have been unusually difficult. He has had to use the aid of shorthand notes, taken at the time of delivery, to decipher what he calls "almost illegible manuscripts," and withal to deal with what was sometimes incomplete in itself. But the task is done—well and nobly done—and he has raised to his beloved brother a true monument which has told to thousands, and will tell to thousands more, the simplicity, sincerity, and spiritual worth of the late minister of King's Lynn, his intense love of Christian truth, his deep insight into it, and his power of expounding it, and of impressing it on others.

Already the first series has passed through three editions, though published under many disadvantages, being the remains of a *Nonconformist* pastor, a young man, and wholly unknown to the outside world. We may not reckon much on newspaper or magazine reviews. The stock phrases and forms of laudation are easily come at, and are often taken up, parrot-wise, with little real thought and less conscience. But the reading public, where all the adventitious circumstances are at least not favourable, seldom run greedily after a book—a book of sermons, least of all—unless there be some real and rare worth in it.

There is nothing sensational or rhetorical in these discourses, no vapid inflation, no high-wrought and finely-rounded periods, no *ignis fatuus* bewitching the preacher's eye, and drawing him on to some will-o'-the-wisp, no wild fire flashing and coruscating, bewildering himself and his hearers, and leaving both in a maze of darkness, worse confounded. Withal, there is nothing dogmatic and conventional in them, though they be brimful of high and pure teaching. You find none of the commonplaces of systematic theology, no legal justification, no forensic imputation of sin or of righteousness, no Christ reconciling God to men, and paying satisfaction to Divine justice, but they are instinct with living Christian ideas, with holy and quickening truths. The marked peculiarity of the book is that it is true and real, and contains the true and real convictions of an earnest godly soul. As for the writing and style, it is almost degrading to speak of it. The author has not made it at all, it has made itself. There is no catching at beauties, no aiming to strike. It is simply and perfectly natural. Clear, pure, living thoughts clothe themselves, without effort, unconsciously, in clear, strong, and most apt words. Telling pulpit utterances, these would not and could not be called, in any ordinary sense, but they do tell, most touchingly, of immense latent power, of the profound faith and the deep earnestness of a young man who was himself nobly fighting the good fight, who was really waging the inward strife with self and sin, contending heroically for God and His Christ, and labouring to enlist others in the same personal, spiritual conflict.

It is characteristic of these exertions that they are one and all instinct with ideas—not

words, words, for ever words, but ideas, the living, spiritual, practical thoughts, which are expressed or involved in the text of the sacred writers. The first in this second series may be taken as an example—not by any means the most striking that could have been chosen. It is entitled the Inheritance of the Conqueror, on the text, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." We select a few detached sentences.

"Between the fall and the restoration, between the lost paradise of the past and the great city of the future, lies that path of toil and struggle which is the earthly life, and, therefore, as the inevitable result of victory, this glorious promise rises." "I want to illustrate the promise, that it may, by God's grace, help us to see a sublime meaning in the apparently commonplace struggle of life, and nerve us with new energy to be faithful unto death." "To be owned at last, by God, as His son, demands a conflict that pervades the whole course of life and becomes victorious, only on the heavenly side of the grave." "No man can by any effort make himself a member of a family, he must be born into it." So that "we do not struggle to become sons, for we are so; but we have to fight just because we are God's sons." "The conflict rising from sonship is not created by any outward circumstances, but by the state of the soul itself, in all conditions of life and ages of time." "Within the soul of man lies the field of spiritual conflict. 'The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the thing that ye would.'" "The spirit pants for the invisible, the flesh for the visible world." "The spirit lives in God, the flesh creates temptation to oppose Him." "The tendency of the flesh is to be a creature of circumstances, that of the spirit is to be their king. It is supremely hard for us to lead a life of holy separateness and Divine consecration. . . . And if this be hard, is it not obvious that we must grasp the weapons of our warfare till death. Translate your commonplace toils unto this meaning, and they become transfigured." "Our struggles become our possessions, because they tear away the hindrances of the carnal, they bring us the nearer to God."

The last sermon of the series, as much as any other, perhaps more than most of the others, reveals the true and rare genius of the preacher, his power of piercing into the very depth of a spiritual truth, and bringing it up irradiated with the charm and the glow of poetic fancy. Its subject is, "Hope entering within the veil." Again, we select a few detached sentences—

"The Apostle says, that though Christ has reconciled man to God, there is a veil of mystery still, concealing God and life and the world of the future. And he tells us, that Christian hope, priest-like, draws it aside, and reposes trustfully in the shrouded mysteries which 'eye hath not seen, nor ear heard, nor heart of man conceived.'" "He speaks of this, not as a beautiful truth merely, but as a great motive, without which, Christian steadfastness is impossible. . . . The words in this verse, 'hope, an anchor of the soul,' suggesting as they do, a power which holds a man's spirit fast against the shifting currents of the world, bring this before us even more forcibly, so that the Apostle means to express by them an aid, without which, a man cannot hold fast 'the beginning of his confidence firm unto the end.'" "There are difficulties which render Christian endurance an impossibility, apart from the sustaining power of hope which enters within the veil." "There is a veil over the spiritual world. The Divine life commences with the opening of the spirit's eye on the invisible. But, is it easy to feel God ever near, to live as in the presence of Christ? Are there no moments when the eye of faith is dim, and when it is hard to believe in the existence of a spiritual world at all? What can hold us fast then, but the hope that we shall one day pass from this region of delusions, and behold the unclouded beauty of eternal realities, and know even as we are known. . . . There is a veil over the discipline of life. . . . O the mystery of life! How often do the questions it suggests break in upon us, and we can find no answer, when our very insignificance seems to crush us; when we ask ourselves, what is our little life, in the midst of the infinite universe, whose laws seem so unalterable, whose order is so grand and calm, and whose forces are so irresistible! . . . In the light of the eternal day, the mystery of life's discipline shall be unravelled, and all that is now so inscrutable, shall be seen to have been right and loving and just." "There is a veil over the heaven of the future. . . . How is this earthly life to develop into the blessed life of heaven? . . . How can such creatures of weakness, so prone to temptation, so broken with conflicts, so conscious of defilement, ever become prepared for the fellowships of heaven? . . . God knows our life, with all its efforts and failures. He will one day unfold the secret records of the soul, and its purposes shall be carried out with grander tasks and with nobler fulfilment. That hope, now fluttering through the veil of mystery, and resting with folded wings on the covenant of the Eternal, becomes an anchor of the soul."

We are utterly at fault if these detached sentences, with all the disadvantages of being torn from their connection, do not create a strong impression, not only of the deep piety of the preacher, but of the vigour with which he thought, and of the clearness, and the beauty with which he expressed his thought. If we could believe that Mr. Hull was not alone, but has left behind him many young ministers of like stamp and spirit, our hopes for the advance of an elevated, pure and practical Christianity would be almost without limit. Surely there has been, and there is a marvellous advance as to pulpit power in the present, compared with the last generations—at least among Nonconformists. The dry, lifeless, formal discussion of dogmas which was almost invariable fifty years

ago, has passed away. Calvinism—precious only because of its doctrine of the enormity of sin and of redemption by Divine grace—is almost now unknown. Calvinism, in its extreme form, that *monstrum horrendum*, as it was early and justly baptized, which represented the Great Father creating beings whom He had fore-ordained to eternal sin and misery, is buried as we trust in a fathomless grave. It has been seen at last that such an idea is as corrupting to the heart as it is fatal to the conscience.

We have no right to pronounce on the form which Mr. Hull's theology had taken—if indeed it had taken any fixed form. Possibly, probably, it had not. Likely enough, he might have been able, to accept with slight modifications, the Church of England, the Congregationalist, or the Westminster Confession, one or other, or all of them. Very probably on several important doctrines of theology, his ideas were as yet unsettled. But we feel no hesitation in classing him with the school of progress. His own words abundantly sanction this conclusion. He speaks (p. 168) of

"Teachers who have acted as if they thought elaborate beliefs about Christ of more importance, than a simple personal trust in a living Saviour, and the tendency of whose teaching has been to exalt creeds demanding a mental assent above the faith that springs from the heart. And from such have arisen all the sectarian quarrels and doctrinal disputes which have darkened Christian faith; for when men receive Christianity chiefly as a creed, they are apt to denounce those who differ from them, and to regard those as unchristian, whose shibboleth is unlike their own. From the other, no such quarrels can spring, for when men believe that Christianity in its deepest sense is a life in Christ, they regard minor matters as immaterial, and recognise a common life in the risen Saviour as the ground of universal Christian brotherhood. Of the former, the world is weary. Dogmas without life breathe no blessing on the cravings of the heart, and fail to meet the thousand ways, in which wearied humanity is feeling darkly for a Saviour. And, above all, its controversies and bitter sectarian jealousies have no power to cheer the sad, or soothe the restless, while they too often drive the thoughtful to infidelity and the miserable to despair. For the latter of these—Christianity as a life in Christ—the world is longing. When the personal Saviour as the light and life of men is more fully preached, as the Gospel, men will feel that that is what they need, and when Christ our life is felt to be our Christianity, the murmurs of sectarianism must cease."

This is the meaning and essence of the whole volume from beginning to end—Christianity a life, a life in Christ, a deep inner power of holy, happy living, begotten out of Christ, nourished by Him, and creating an ever closer and closer assimilation to Him—Christianity a life, wholly founded on the principles and precepts of Christ's Gospel, warmed and impelled by intense love to Christ, and wholly regulated and governed by the very spirit which reigned in Christ.

Who would not pray for more of such preaching, such living? Then would our country, then would the world soon believe that the Father hath sent His son. The Father has sent His Son, but the world does not believe. How can it, when Christians and Christian churches are what they are?

NURSERY SONGS.*

This is certainly the most successful attempt we remember to give body and coherence to the most popular of those nursery traditions, the origin of which defies antiquarian research and with which most people will associate pleasant memories of childhood. Their charm has heretofore lain in their delightful nonsense and wonderful rhymes. That they have admirably answered their purpose, the experience of most English households will attest. What could be better adapted as a lullaby for the infant of the family than "Bye baby, bunting," and "Hush—a-bye baby on the tree top," when sung by the anxious mother or persuasive nursemaid! How suggestive of juvenile glee, absorbed interest, and hearty romping, the time-honoured "See-saw Margery Daw," "Ride a cock-horse," and "Diddle-dy, Diddle-dy, Dumpty"! All of these nursery songs live in the remembrance of little boys and girls as they grow up, and Mrs. Clark has endeavoured to give about a score of them permanence by creating around them a bright atmosphere, enshrining them in graceful fairy stories, and calling in the aid of accomplished artists to give them a pictorial setting. Her handsome volume had been but a very short time in the house of the writer before it was seized upon and devoured by two of the juvenile members of the family, and has already grievously suffered in appearance by reason of its popularity with the younger sisters.

More unpromising material than some of these grotesque songs for weaving into pretty stories it would be impossible to imagine. The inventiveness and fancy of Mrs. Clark have,

* *Lost Legends of the Nursery Songs.* By MARY SENIOR CLARK. Illustrated from the Author's designs. London: Bell and Daldy.

* *Sermons.* By the late Rev. E. L. HULL. Second Series. London: Nisbet and Co.

however, overcome every difficulty. "Jack and Gill" are transformed by her lively imagination into a little hero and heroine, who fetch water from an enchanted well to cure the sickness of the Baron's young daughter. "Margery Daw's" sale of her bed and its unsavoury consequences takes the shape of a deed of noble self-sacrifice for the benefit of others. We get a most perfect solution of the nursery mystery connected with "The old woman who lived in a shoe," by the aid of an improvised giant of Brobdingnagian proportions, who comes to grief by the intrepidity of the elder "children" of that numerous family. The stories are so varied in outline that any single one can hardly be taken as a specimen of the rest. But it may give some notion of Mrs. Clark's method of evolving pretty sermons out of very difficult texts if we briefly describe the "lost legend" founded on the following familiar ditty:—

"Hush-a-bye baby
On the tree-top,
When the wind blows,
The cradle will rock.
When the bough breaks,
The cradle will fall;
Down will come cradle and baby and all."

The infant aforesaid is the daughter of a countess whose lord was killed in the wars. Driven out a wanderer, she saves nothing from her burning house except her baby and a little silver cross, which she hung around the infant's neck. The countess hides herself, till the enemy should leave the country, in the neighbourhood of a stream, where she weaves a cradle of rushes for her little one, which is hung on a tree, while she makes baskets for sale or gathers wild strawberries. Her brother's army comes to the neighbourhood; and while she is unexpectedly detained in the camp, a storm breaks the branch, and little Rivula and her cradle are tossed into the stream. The baby must soon have been drowned, for the stream could hold it up no longer, "if it had not chanced that a water-nymph wandered that morning up from the sea to gather some water-lilies that bloomed in a still, shady bend of the river." She saw the little baby just as it was sinking, and caught it gently in her arms and bore it down to the sea, and into a secret cave which became Rivula's home. Here, amid rocks, seaweed, and coloured shells, the little girl grew up under the care of her kind foster-mother, making friends of all the birds and fishes. She is discovered by a young earl who lived in a castle hard by, who, after some acquaintance, asks Rivula to go and live with him. We quote the sequel of the story in the words of the authoress:—

"When the wedding morning came, he went down to the shore to meet her; but he would hardly have known his barefooted damsel in the beautiful maiden who came towards him. She wore a wonderful lace veil, woven by the sea-fairies of the finest and whitest corallines; her shoes were of the most delicate mother-of-pearl, her robe was trimmed with petrified foam-flakes, and on her shining hair was placed a coronet of pearls. She wore no ornaments but pearls, except that beneath the splendid pearl necklace there hung the little silver cross that her mother had tied round her neck when she was a baby, cradled on the tree-top."

"All the earl's vassals shouted for joy when he led in his lovely bride. The widowed countess was waiting on the steps to welcome her. But when she saw the little silver cross, she threw her arms round Rivula's neck, crying, 'O my child, my little daughter whom I lost!'"

"She was indeed Rivula's mother. After searching in vain for the baby that the wind had tossed from the broken tree-top, the soldiers who were with the countess had brought her to the castle of her brother the wounded earl. When he died, she had stayed to take care of his little boy, now the young earl who had married her daughter. So Rivula was comforted for the loss of her kind sea-nymph friend by the love of her own dear mother."

"And every year, when summer seas grew warm, there came a sound of sweet and wondrous singing across the starlit waves, and Rivula flew down the terrace steps to greet her ocean mother once again."

"Bo-Peep," "Little Boy Blue," "Hickory Dockery Dock" (as it is rendered), "Hark, hark! the dogs do bark," and "Baa Baa Black Sheep," are also clothed with new life by the facile and ingenious pen of the authoress, who by these stories, told with admirable simplicity, helps to create a love of the beautiful, to arouse sympathy for misfortune, and to convey, though not obtrusively, many a wholesome lesson to the young. "The Lost Legends" have, we believe, appeared in successive numbers of *Aunt Judy's Magazine*. They are well worthy of being reproduced in a more enduring shape, and their value is greatly enhanced by the capital illustrations from the author's designs, to which Mr. A. Hunt (whose "Jack Frost coming to Bo-peep's assistance" is particularly effective), Mr. Newcombe, and other artists have given a permanent form. We quite envy the delight with which little boys and girls who receive this elegant gift-book will trace through its pages "The Lost Legends of the Nursery Songs."

"MABELDEAN."

When a writer takes for his motto John Bright's wise utterance, "We have been professing Christianity during eighteen centuries, 'it is now time that we should commence to 'practise it,' he awakens so much of our sympathy that we are disposed to regard with favour his attempt to embody so sound a principle. We may not think that a three-volume novel is the best medium through which to convey such teaching, but that is an objection we can manage to get over, and proceed to examine the manner in which he attempts to execute so important, but so difficult a task. We regret, however, that our commendation of "Mabel-dean" must be restricted almost entirely to the title-page. There is very much in our Christian (?) notions and practices which requires reform, as we have never failed to point out, but if such reform is to be accomplished it must be by different instruments from those which the author of the novel has employed. A reckless crusade against all that is established, which proceeds on the assumption that "whatever is, is wrong," which attacks usages of a very harmless character with the same severity as false and mischievous principles, which censures mere follies in language so fierce and unsparing that it has nothing stronger to say against great crimes, which casts off every sentiment of reverence, and seems to revel in the pain inflicted upon feelings which, even if they were mere prejudices, deserve more respect than is here accorded to them, can have but one result. A writer who exalts his own crotchets into principles, and so leads others to treat the principles he sets forth as crotchets, who substitutes passionate invective for reasoning, who is apparently never troubled by a doubt of his own wisdom, or a suspicion that those whom he assails may have convictions as sincere as his own, may please himself by such diatribes as those which are here given to the world, but will certainly do nothing to help on the cause which, we suppose, he is desirous to serve. Aristocratic exclusiveness and pride are contemptible and ugly enough, but their evil will never be exposed nor their power overthrown by the absurd caricatures of high life which are here presented. Christian men have too often shown more regard to dogma than to practice, but they will never be led into a more excellent way by the senseless railings against doctrine, and the wanton contempt poured upon names and things they hold most sacred, in which this writer indulges. There are innumerable anomalies and injustices in our social life, which demand trenchant and vigorous treatment. But if they are to be removed, it will not be by one who cannot attack the absurdities of "Justices' justice," except by arguments which put discredit upon law itself, and who cannot expose the frivolities and follies of the ballroom, but in language which at once provokes reaction even in the minds of those who are largely in sympathy with his general views, who cannot condemn the Game-laws without branding the preserver of game as though he were a criminal of deepest dye, and asking us to regard the poacher as a hero. Violence of this character must of necessity defeat its own purpose, and it is all the more sure to do it because of the absurdities into which the author is betrayed, the trifles against which it is often directed, and the profanities with which he thinks it necessary often to season his discourse.

To those who take up the book as a story, it is sure to prove wearisome. Even should they resolve to skip the endless dissertations which are scattered throughout, and try to get at the tale itself, they would find little to reward their labour. There is not a well-drawn character, and the plot is deficient in coherence, consistency, and probability. With all his hatred of orthodoxy, which is carried to such an extent that the preface, or what ought to be the preface, is put at the end of the book, there is one point in which he is determined to be orthodox. He must have a happy finale, and therefore after plunging his hero and heroine, who are patterns of an unreal and not very attractive goodness, into all sorts of trouble, he suddenly elevates them, though by means it is not very easy to understand, into a position of wealth and influence, and the curtain falls upon them in the enjoyment of every earthly blessing, as the heads of a new and prosperous city, which has been called into existence and importance by a process that reminds only of the wild fancies of Eastern story-tellers. It would be thankless and unnecessary to go through the story in detail and point out the objections to its several parts, especially as the story is only intended as an illustration of principles. To

* *Mabeldean*; or, *Christianity Reversed*. A Social, Political, and Theological Novel: being the History of a Noble Family. By OWEN GOWER of Gaybrook. Three Vols. (London: Longmans, Green, and Co.)

examine them in detail would demand a volume, and we feel that we have already devoted more space to the book than its intrinsic worth deserves.

BRIEF NOTICES.

A Group of Six Sermons. By THOMAS T. LYNCH. (London: Elliot Stock, 62, Paternoster-row.) These unique and charming discourses are simply marvellous when one learns that at least the form of them was extemporised. Whatever labour Mr. Lynch may expend on the thoughts and the logical development of the thoughts which compose the substance of his sermons, he leaves the utterance of his thoughts to the inspiration of the moment. And really it would almost seem, as those who have to practise the arts of speech will be the first to confess, as though nothing short of inspiration would account for the selectness and distinction of his style, the felicity of his epithets, the exquisite and appropriate turn of well nigh every sentence. Those who are sensitive to the charms of style, who appreciate wit, humour, pathos, and who love to come into contact with an original and genial mind, will not hesitate to place either the "Three Months' Ministry," or this "Group of Six Sermons," on the same shelf with such pet books as Sir Thomas Browne's *Religio Medici* or Charles Lamb's *Essays*. Mr. Lynch is a poet in prose. His sermons are full of parables, which are sometimes quaint and humorous, but are always, or nearly always, both exquisite in form, and express profound spiritual truths. He is not an *expositor* in the common sense of that word, although now and then we light on a valuable morsel of direct exposition or scholarly criticism. But he is an *expositor* in the highest sense: for as you read him, you find that, starting from his text, though he may seem to start far from it, he moves along the same plane of thought with it, crowding on you one illustration after another; wandering, perhaps, now down this branch of his main theme, now down that, till he seems to have lost sight of it, yet always returning upon his main theme, and giving a true vital unity to all he says; till, at last, when you close the sermon and reflect on what you have read, you are surprised to find both that the whole subject has been set before you with a novel and luminous clearness, and that the very excursions which appeared at first to lead you away from them, have led you to the inspired words, and have contributed to give you a large, complete, and harmonious view of them. No doubt it must be difficult to listen to Mr. Lynch so as to get the full benefit of his discourses. It must need culture, training, wide intellectual and spiritual sympathies for that. It is easy to conceive that the very wealth and abundance of his thoughts, and even the exquisite perfection of his style, may tax, and even overtax, the powers of an ordinary hearer. For his poetry has to be translated into prose before it can enter certain doors, and the large sweeps of thought through which he travels, demand no small grasp of mind, and must often fatigue and baffle those who are not inured to vigorous mental effort. But to those who have braced their minds by study, who love original and characteristic conceptions, who prize genius, and who hold the parabolic or poetic form to be at once the most natural and the most effective expression of deep spiritual truths, these sermons cannot fail to be a welcome stimulus, a true and enduring delight. The very excellencies of Mr. Lynch, as a preacher, may be "an effect defective" to the many; but it surely is strange that the artists and literary men of London have not yet discovered their way to Mornington Church. They at least could understand and appreciate the consummate artist, nor could they listen to him without profit. For, above all his other singular gifts, Mr. Lynch is a preacher of such obvious and impressive sincerity, that one never thinks of saying, "How sincere he is!" That "goes without saying." It is impossible to read him, or to listen to him, without feeling that he has passed through the perilous conflicts with doubt which mark the time, and has come out of them victorious, with a simple, immovable faith in the Christian Scriptures, and in the Master and Redeemer whom they reveal. The "saving health" of a sacred trust in God, and in His wise kind ordering of human life, breathes through all his discourses, and cannot fail to exert the happiest influences on those whose spirits are infected with doubt, with worldliness, or with despair of self and of the world. We do not need, nor presume, to give this Group of Sermons any formal "letter of commendation." They carry their own *epistola commendatoria* in their hands. But we do earnestly recommend as many of our readers as love to have Christian truth presented to them in the exquisite and varied forms which only devout genius can command, to possess themselves of this little book, and to study it for themselves. And we heartily welcome Mr. Lynch's return to the literary domain from which he has been too long absent.

The Academy. No. 4. January. (London: John Murray.) The most interesting portion of this number of the *Academy* is the "Scientific Notes." Two important items of intelligence are given from the United States; one concerning the "Extinct Mammalian Fauna of Dakota and Nebraska," the other concerning the "Antiquity of Man in the United States." Among the

fossil remains in Dakota and Nebraska are several new species and even genera belonging to the higher mammalia. Of the *Pachydermata* have been found "a hog" about the size of the African hippopotamus, and another "not much larger than the domestic cat, three species" of rhinoceros (now entirely extinct in the western hemisphere), a mastodon, and an elephant. The deposits are remarkable for the profusion of fossil remains "of *Solipedes* allied to the horse; a very remarkable circumstance, considering that at the time of the discovery of the American continent by Europeans, no horse existed on it." We may add that the horse, since its introduction to the American continent, has multiplied amazingly, so that some striking change of conditions is here indicated, during which these *Solipedes* became extinct. Twenty-three species of the equine order, formerly inhabiting North America, have been named by Professor Leidy, about three times as many as are now found living throughout the world. Two species "of ruminating hogs" have also been found, and large numbers of the camel family. Professor Leidy points out that the extinct animals of these regions were not larger than existing species, but generally of small size compared with them. A singular difference is noticed in the successive remains of human workmanship found in America as compared with those of Europe. "Colonel Whitteley obtains evidence of the existence of two races of men, and possibly of a third intermediate race, as having held possession of the northern portion of the American continent; the more recent of them being the North American Indian or red man; the earlier race he terms the mound-builders. The antiquaries of Europe regard the people who used flint instruments as being prior to those who had implements of stone; and the latter, again, as older than the race using bronzes or other metals. In the United States the race next prior to the white men had very few implements of stone; their knives and arrow-heads, their war implements, and their agricultural tools, were almost entirely of flint; they had very few and rude instruments of native copper. The mound-builders, on the contrary, who preceded the red men, produced and used tools in the reverse order; their axes, adzes, and mauls were very numerous, and sometimes of stone; their copper tools abundant; but those of flint very rare. Hence in this instance, the most ancient people were the most industrious; they cultivated the soil; they possessed more mechanical ingenuity, and left more prominent and permanent monuments." Colonel Whitteley estimates two thousand years as the period of occupation by the mound-building race, and two thousand years as that of the red men, which does not take us back as far as the beginning of the historical period in Asia and Africa. The literary articles in this number of the *Academy* are scarcely equal to those previous numbers; the slightness and sketchiness to which we alluded in our last notice of the journal are faults of some of these papers; that, for instance, on "Vikram and the Vampire," by Mr. Lawrenny, and the one that succeeds it, on Rouen pottery, by M. Palliser. Mr. Bates, of the Geographical Society, contributes a good review of Dr. Bell's "New Tracks in North America," and Mr. Nettleship gives an interesting paper on some archaic forms in Latin. We would also make special mention of Mr. Alfred W. Bennett's notice of two botanical works. Mr. Lawrenny's critique of the "Holy Grail" is very unsatisfactory. It matters nothing to tell us that Mr. Tennyson has made a very free use of the legends, or indeed departed from them: our poet demands to be tried by another than an antiquarian standard. Of criticism of the poems the article is entirely destitute.

MUSIC.

Mr. Henry Leslie announces a spring series of four concerts at St. James's Hall. At the first, which will take place on Thursday, Feb. 3, will be performed some of the madrigals and part-songs which have made his choir so famous. Mr. Sims Reeves will sing three of his most popular songs, and a new and welcome feature will be the execution, by eminent artists, of quintets by Beethoven and Mozart for pianoforte and wind instruments. Moreover, Mr. Edward Howell, in whom we are happy to find so worthy a successor of the late eminent violoncellist George Collins, will play (for the first time) a romance by Mendelssohn.

At the two following concerts (orchestral and choral) on March 3 and 24, Herr Joachim will appear; and at the former of them, Mendelssohn's "Antigone," revived by Mr. Leslie three years ago, will be again given. The last concert, on April 7, will be a sacred one.

Pressure of other matter has prevented our giving an earlier notice of the excellent "Oratorio concerts" in progress under Mr. Joseph Barnby's direction, also at St. James's Hall. The first three of the present series have already taken place, the works performed being the "Dettingen Te Deum" and "Acis and Galatea" (with additional accompaniments by Mendelssohn), the "Messiah," and the "Seasons." Having had the pleasure of attending the last-mentioned performance, we can testify to the great pro-

gress made by Mr. Barnby's excellent choir, as evidenced by its execution of the music, some of it unusually difficult, in Haydn's bright and genial work. The next concert will be Handel's "Jephtha," on Feb. 16th, with Mr. Sims Reeves; and the remainder of the season will be signalled by the performance of Beethoven's colossal "Service in D," Bach's "Passion Music," and other works sufficiently *recherché* to challenge the attention of any amateur, however satiated with more ordinary fare.

We are glad to notice, too, that the shilling public, particularly those who are enabled to profit by the continual extension of the early-closing movement, are now provided with Saturday-evening performances at Exeter Hall, of high-class music, consisting of symphonies and overtures by a full band, and songs, &c., by some of our very best vocalists. We observe that at the next concert, Mozart's Jupiter symphony will be performed, and Mr. Sims Reeves will sing. It is a sufficient guarantee of excellence, that Mr. Henry Leslie is conductor.

Miscellaneous.

A prospectus of an Irish Copper Mining Company (The Cappagh) is just issued; capital, 21,000*l.*, in 7,000 shares of 3*l.* each. The estate was in the Encumbered Estates Court, and the new capital is required for the purchase of the lease of the mine and buildings and for working expenses. Ample engineers' reports are furnished bearing testimony to the worth of the mine and to the favourable terms on which it is offered. For further particulars we must refer to the advertisement in another column.

SMALL-POX IN IRELAND.—It is satisfactory to find from a circular addressed to the clerks of the Unions that small-pox has been effectually eradicated by the sanitary measures which have been taken. The Registrar-General's return for the quarter ended the 30th of September did not record any death from that disease in Ireland. In the last quarter there was but one death from small-pox in the metropolitan registration district, the first which had occurred for over two years, and on inquiry it was found that the case was that of a Swedish sailor, who had the disease when he arrived in the port. Another case occurred in Belfast, and it is believed that it came from Liverpool.

SANITARY HANDBILLS.—Dr. Edwin Lankester, Medical Officer of Health for St. James's, Westminster, is publishing for popular guidance, and in aid of the labours of the philanthropist, a series of sanitary handbills, containing simple practical directions to be observed for the prevention, limitation, and cure of disease. The first is, "On the Nature of Scarlet Fever, and the best means of Preventing it"; the second, on Typhoid or Drain Fever, and the best means of preventing it"; and the third consists of "Facts and Reasons in Favour of Vaccination and the Vaccination Laws." They are to be had at a low price of Mr. Hardwicke, the publisher, of Piccadilly.

PROPOSED EDUCATIONAL TEST.—At the meeting of the Marylebone board of guardians on Friday a discussion took place on a proposal to introduce as a condition of relief an educational test instead of oakum-picking and stone-breaking. The St. Marylebone Organising Charity Committee had addressed a letter to the board making this proposal, and suggesting that for about three months a school for thirty grown men should be opened, at which this test should be applied. There was some difference of opinion, but finally the board resolved that should the society establish such a school, they would instruct their out-door relief committee to make use of the school as a test.

IMPORTANT REGISTRATION DECISION.—A decision was given in the Court of Common Pleas, on Friday, which practically amounts to a considerable extension of the franchise. A vote was claimed in respect of the occupation of a "counting-house" in the City. This counting-house consisted of two rooms not structurally severed from the dwelling of which they formed part. There has always been a difficulty as to the claim with respect of parts of houses, and in the present case the question was, whether a structural separation was requisite to give a distinct qualification, or whether a separate use and occupation were sufficient for the purpose. The court held the claim to be good, and pronounced actual disjunction from the contiguous building not to be necessary. The consequence will be, that a large number of occupiers of counting-houses in London and other mercantile places will henceforth be entitled to the suffrage.

SIR STAFFORD NORTHCOTE ON RECIPROCITY.—At a meeting of the Exeter Chamber of Commerce, held on Thursday, Sir Stafford Northcote spoke on reciprocity. We proceeded wrongly, he said, with the French Treaty of 1860. We ought to have reduced our own duties without attempting that bargaining. It created the false impression here and abroad that the French were giving up something, when they were conferring advantages on themselves. The present tendency was to forget the old principles of free trade. It was most unfortunate to yield to such tendency, and we ought to stand firmly by the principles we had adopted, and trust that France would maintain the privileges granted us. He believed the French would see the advantages of the system, but he was sure England would do wrong to

take a backward step. He was grieved at the present distress, but saw no signs of improvement in the present state of trade.

Messrs. BRIGGS, SON, AND CO., LIMITED.—The report of the directors of the Whitwood and Methley Junction collieries at Normanton, which has just been issued, for the half-year ending December last, shows that the system of co-operation which has been adopted at these Collieries has not only the power of preventing such unfortunate misunderstandings as have prevailed during the past twelve months in other parts of the Yorkshire coalfield, but the principle secures a fair return for the capital invested to both men and masters. The report says:—"The directors have the pleasure of informing the shareholders that the business of the company has during the past six months, been again attended with success, although a dull state of trade has prevailed, which has led to reductions in the selling prices of coal in some of the most extensive markets supplied with the produce of the collieries. It is also again a matter for congratulation that no serious accident has occurred either to person or property during the half-year. Mr. William Stephenson, a working miner, has been elected on the board of the company as representative of the operative shareholders. The directors recommend the payment of the usual interim dividend of five per cent. for the half-year ending on the 31st of December last, such being at the rate of ten per cent. per annum free of income-tax."

THE NEW CAB TICKET.—The tickets to be given by cabdrivers to hirers bear on one side the number of the cab, and the owner's name and address for reference, in case of complaints or loss of luggage, and, on the other, the following:—

| Fares. | |
|---|-------|
| For carriage licensed to carry five persons; if required by the hour, to be expressed at the hiring. No fare less than 1 <i>s.</i> | s. d. |
| Per mile, or part of a mile | 0 6 |
| The driver not compelled to exceed six miles from the place of hiring. For waiting—every fifteen minutes completed, one-fourth part of the rate per hour. | |
| Per hour, or part of an hour | 2 0 |
| The driver not compelled to exceed one hour from the time when hired. For every fifteen minutes, or part of fifteen minutes, above one hour, one-fourth of the rate per hour. | |
| If discharged beyond the radius of four miles from Charing-cross, for every mile or part of a mile | 1 0 |
| Children under the age of ten years; half-price. Two children to be counted as one adult person. | |

Luggage.
For each package carried outside 0 3
Extra Persons.
For each person above two, for the whole journey 0 6
SOIRÉE TO THE POOL AT UPPER NORWOOD.—An interesting *soirée* was held on Friday last at the Mission Room, Upper Norwood, in connection with a movement which has been once or twice noticed in these columns, for preaching the Gospel to the non-church-going community in that neighbourhood. About 100 men and women, admitted by free tickets, sat down to tea, and afterwards this number was reinforced by twenty or thirty others, who remained a couple of hours to listen to addresses from the Rev. G. M. Murphy, of Lambeth, and the Rev. F. Trestrail, who presided. Adopting a feature which imparts so much spirit and popularity to the Lambeth Baths Meetings, the committee introduced some sacred part songs into the programme for the evening, and the choruses were taken up by the whole body of voices (chiefly male voices) with a surprising amount of energy. Mr. Murphy's address was eminently religious in tone, but relieved by a colloquial humour, that, in the opinion of many, served only to bring his earnest appeals more forcibly home to the hearts and consciences of the somewhat rough auditory to whom they were addressed. The chairman's remarks were in a similar vein, and were warmly received. This social meeting was intended to re-inaugurate the series of meetings, which are to be held on Friday evenings during the winter session of 1870.

ASYLUM FOR FATHERLESS CHILDREN.—On Monday week the Christmas election of children to the benefit of this charity took place at the London Tavern. There were ninety-three candidates, of whom the state of the funds of the institution allowed the election of only thirteen. Mr. H. Harvey, the sub-treasurer, presided. He said that although the board of managers had, with deep regret, come to the conclusion that they could not in the present state of the funds elect more than thirteen children, they had reason to congratulate each other on the present state of the institution in other respects. They had from 260 to 270 children to support, and this involved an expenditure of 6,000*l.* a year. The annual subscriptions amounted to only 2,200*l.* That was not a comfortable position to be placed in. The charity had no endowment, and they found it unsafe to depend much upon legacies and donations. The Rev. Mr. Aveling stated that a friend had, as on previous elections, given 20*l.* to be distributed among the unsuccessful candidates highest on the poll. The money was to be divided after the election irrespective of sects. To the first highest on the poll of the unsuccessfuls 6*l.* would be given; to the next, 5*l.*; to the next, 4*l.*; to the next, 3*l.*; and to the next, 2*l.* This would, he said, prove some consolation to those who would have to wait another six months before they could get into the asylum. The election was then proceeded with.

EARL RUSSELL ON HIMSELF.—In the concluding passage of the introduction to his "Speeches and

Despatches," just published, Lord Russell writes as follows:—"Lastly, to speak of my own work, I can only rejoice that I have been allowed to have my share in the tasks accomplished in the half-century which has elapsed from 1819 to 1869. My capacity I have always felt was very inferior to that of the men who have attained in past times the foremost place in our Parliament and in the annals of our Sovereign. I have committed many errors, some of them very gross blunders. But the generous people of England are always forgiving and forgiving to those statesmen who have the good of their country at heart. Like my betters I have been misrepresented and slandered by those who knew nothing of me; but I have been more than compensated by the confidence and the friendship of the best men of my own political connection, and by the regard and favourable interpretation of my motives which have been expressed by my generous opponents, from the days of Lord Castlereagh to those of Mr. Disraeli. In political as in other pursuits men engage from various motives; and as in the Church and at the Bar, in the Army and Navy, some are to be found who do credit to the gown or to the uniform, so in the State. But so far as I have been able to observe, I can sincerely say that I believe the public men of Great Britain, whatever diversity there may be, have sincerely and honestly at heart the welfare of that great and free nation to which they belong."

BISHOP TEMPLE AND THE WORKING MEN OF EXETER.—The Bishop of Exeter met the members of the local friendly societies and a number of the working men of Exeter, on Friday, according to an arrangement which had been pending for some time. The meeting took place at the Victoria Hall, which was crowded. The platform was occupied by the chief members of the friendly societies, and the balcony was filled by ladies. On the Bishop's arrival on the platform he was received with round after round of cheering. The chair was taken by Mr. H. S. Ellis, who congratulated the working men on having such a bishop as Dr. Temple. A congratulatory address was then presented to his lordship by Mr. T. Scott. Dr. Temple, in acknowledgment, said no previous kindness had gone so deeply to his heart as their reception. He spoke at some length of the duty of man to his fellow creatures. The success of friendly societies depended on good management, which was to be secured by the practice and experience of working men belonging to them. He had devoted a great deal of time and study to the question of education. Schemes might be devised, but, no matter whether supported by Government or private interest, they would fail unless those who were to be educated were impressed that it is for their benefit and comfort they should be educated. As to the organisation of education, nine-tenths depended on parents, and only one-tenth on organisation. Mr. Adland, M.P., afterwards spoke on the question of education. The Bishop has since addressed a meeting at Torquay on education. He pointed out the necessity of education for intelligent worship, which it was therefore the duty of Christians to provide. He would do his best to support that system which seemed most likely to give a general education; and, as far as consistent with general education, make that education religious. He was not afraid of secular education, which, even by itself, was a good thing, but by no means the best thing.

Cleanings.

The Great Eastern steamship was spoken with on the 5th of December at the equator, steering south. Madame Sainton-Dolby is retiring from the profession in which she has so long held such a distinguished place.

It is stated that in less than three months the Metropolitan District Railway from Westminster-bridge to Cannon-street will be opened.

Mr. Martin Tupper intends, to give a series of readings in Proverbial Philosophy.

A share in the New River Company, on which the first year's dividend, in 1868, was 15s. 3d., now brings in a steady income of 900l. a year.

It is said that a daughter of Madame Lind-Goldschmidt has a beautiful voice, which she is educating with a view to her professional appearance.

Mr. Holman Hunt, who during several months past has been painting at Bethlehem, has made good progress with an important picture.

A Frenchman who often heard the expression, "I've other fish to fry," much astonished an English friend by saying, "I've no time to talk to you now: I must go fry some fish."

The magistrate at the Thames Police-court has made an order for the closing or demolition of twelve houses at Poplar, which are in such a wretched condition as to be a public nuisance.

The Engineer states that a new description of lava is being thrown from the crater of Vesuvius since the last eruption, consisting of crystallised salt. This beautiful phenomenon has hitherto been unknown in volcanic natural history.

For six years the Alexandra Park and Exhibition at Muswell-hill has been in formation. When nearly completed the scheme was stopped by the financial crisis. It is intended to carry out the original design.

POPULATION OF THE WORLD.—According to a recent estimate the population of the globe is about 1,228,000,000 souls. Of this number 552,000,000 belong to the Mongolian race; 360,000,000 to the

Caucasian; 190,000,000 to the Ethiopian; 175,000,000 to the Malay; and 1,000,000 to the Indo-American race. The annual mortality is over 33,000,000.

A VERY NICE THING.—A Sunday-school teacher was giving a lesson on Ruth. She wanted to bring out the kindness of Boaz in commanding the reapers to drop larger handfuls of wheat. "Now, children," she said, "Boaz did another very fine thing for Ruth; can you tell me what it was?" "Married her!" said one of the boys.

A FOSSIL FISH. twenty-two inches long, has recently been found in the Lower Flag Rock of Lancashire. Mr. Aitken, of Bacup, President of the Manchester Geological Society, the owner of the fossil, considers the fish to be a new species, and remarks that its discovery is peculiarly interesting, as hitherto no animal remains have been found in this stratum.

THE AMERICAN OIL-WELLS.—A gentleman who has spent some days in a region of the oil-wells in Pennsylvania says that, in his opinion, the Government of the United States, or some other mundane power, ought to interfere at once and put a stop to further boring and pumping for oil on this continent. He is quite certain that the oil is being drawn through these wells by the bearings of the earth's axis, and that the earth will cease to turn when the lubrication ceases.

STEALING LADIES' HAIR.—Ladies are warned against the scoundrels (male and female) who are now infesting the thoroughfares and omnibuses of London and stealing hair. A young lady has just had the whole of her hair cut off in broad daylight in Westbourne-grove, one of the most crowded streets in London, and the theft was so cleverly performed that she was quite unconscious of it until her return home, although her bonnet-string was cut through and her net divided into three pieces.

VERY WONDERFUL!—A Yankee organ-builder has invented a new stop, which from the accounts in the American papers is something wonderful. One paper says:—"It expresses the touching tenderness of the human heart, and the tremulous, pathetic tones of the violin. Its effects are indescribable and altogether irresistible. Indeed the human heart and the nerves which remain unmoved under the influence of its ethereal tones must be composed of wood and leather."

JUAN FERNANDEZ.—Robinson Crusoe would have some difficulty in recognising his own island now, for it has been purchased by an enterprising German, who has introduced into it a considerable colony of his countrymen. These are supplied with all the implements necessary for agriculture, and it is expected that very soon the island will present an aspect very different from that under which it was first seen by the unhappy Scotchman whose adventures suggested to Defoe the marvellous story which we have all read, as boys, with such breathless interest. The colony will not be hopelessly shut out from the rest of the world, as the island is often visited by vessels on their way to and from the whale-fishing.—*Globe*.

DANGEROUS HAIR DYES.—Dr. Harris, the New York Sanitary Superintendent, in his first weekly report to the Board of Health in 1870, calls attention to cases of lead poisoning by means of various fashionable hair-dyes and cosmetics. A letter from Dr. Sayre was read to the Board, informing them of three deaths from the use of a cosmetic. It was stated that iodide of potassium supplied the simplest test of the presence of the poison likely to be found in hair-dyes and other such compounds.

THE LAUREATE'S NEW HOME.—Mr. Alfred Tennyson's new house, near Haslemere, is (says the *Builder*) a stone structure of considerable dimensions, approached by a broad carriage-drive to the principal entrance, which is a large porch of five pointed arches, so arranged, however, that visitors cannot alight under it, as it is paved, and approached by three steps. The style of architecture does not carry us back to the days of Arthur, nor have we in the new house any strong reminders even of the age of knights of chivalry, its architecture being a free treatment of domestic Gothic of the Tudor period.

A GREAT TELESCOPE.—Messrs. Cooke and Son the celebrated astronomical instrument manufacturers of York, have just completed the largest refracting telescope ever constructed. The tube, which is cigar-shaped, is 32ft. long, and in the centre 3ft. 6in. diameter, whilst the object-glass is 25in. diameter. A metal pillar upon which it stands is 20ft. high, and about 6ft. diameter at the base. At the top of and within the pillar is a driving clock, the weights of which occupy the lower hollow of the same part of the instrument. The order for the telescope was given over five years ago by Mr. Newall, submarine cable manufacturer, of Gateshead, into whose possession, at the latter place, it is now in course of removal. It is the intention of Mr. Newall to erect an observatory for its accommodation in Madeira.

DEATH BY THE GUILLOTINE.—The public mind is being stirred up into a curiously disagreeable state of excitement touching the immediate effects of the process of guillotining. The old story about poor Charlotte Corday's blush is revived; and before long we may expect to have the Irish saint who took a walk with his head under his arm, removed from the realms of pious mythology to those of history. Nevertheless, as blushing depends upon the relaxation of the walls of the small vessels of the skin, and the consequent rush into them of the blood, which during life is subjected to considerable pressure by the working of the heart, the cheeks will no more blush when the jugular veins and carotid arteries are divided with an instant effect of removing this pressure, than water will flow out of a tap at the top of a house

when the pipe which leads to it in the basement is cut. As to the existence of sensibility in the head for hours, or even minutes, after it is cut off, any one who has fainted can have no doubt upon that subject. The movement of the heart suddenly becomes weakened or arrested, and consciousness as suddenly fails, because the brain is insufficiently supplied with blood. And if any stubborn person still doubts whether cutting off the supply of blood to the brain does not instantly and absolutely arrest consciousness, let him ask a skilful and judicious medical friend to compress his carotid arteries; he will then know what decapitation means much better than M. du Camp.—*Pall Mall Gazette*. Dr. Bertrand has been experimenting with a view to elucidate the question of the continuance of sensation after the guillotine has done its work. He decapitated a cat as near the trunk as possible, but leaving the larynx intact. To the lower extremity of the larynx he attached an india-rubber tube, through which he was enabled to pass a current of air. He then pinched the nose, and plunged a hot iron into the eye. The result was a cry very much resembling that of a living cat similarly treated. Dr. Bertrand asserts that the contortions of a human head after decapitation sometimes last five hours.

NOTICE.—On and after the 5th January, all announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.

Births, Marriages, and Deaths.

BIRTH.

GRENVILLE.—January 17, at 8, Queen's-square, Glasgow, the wife of the Rev. Palmer Grenville, LL.D., of a son.

DEATHS.

BURGON.—January 19, at 2, Claremont-terrace, Hackney, Mr. John Towry Burgon, late of 35, Bucklersbury, City, in the eighty-first year of his age. Friends will kindly accept this intimation.

PIGGOT.—January 20, at Royaton, Herts, in the seventy-sixth year of her age, Elizabeth, widow of James Piggot, late of the same place. Friends please accept this intimation.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, Jan. 19.

ISSUE DEPARTMENT.

| | | | |
|-------------------|-------------|----------------------|-------------|
| Notes issued | £38,445,610 | Government Debt | £11,015,100 |
| | | Other Securities .. | 3,984,900 |
| | | Gold Coins & Bullion | 18,445,610 |
| | £38,445,610 | | £38,445,610 |

BANKING DEPARTMENT.

| | | | |
|----------------------|-------------|-----------------------|-------------|
| Proprietors' Capital | £14,553,000 | Government Securities | £15,811,899 |
| Reserve | 3,333,551 | Weight annuity .. | 17,035,453 |
| Public Deposits .. | 7,313,834 | Notes | 10,028,400 |
| Other Deposits | 18,084,776 | Gold & Silver Coin | 918,896 |
| Seven Day and other | 509,487 | | |
| Bills | £43,794,148 | | |
| | £43,794,148 | | |

Jan. 20, 1870.

GEO. FORBES, Chief Cashier.

HOLLOWAY'S PILLS.—The blood being the very essence of health and life, it is most essential that it should be thoroughly purified before the depressing influences of winter display themselves. These Pills will accomplish this purification in a safe and satisfactory manner, and put the circulation in that desirable condition which alone can rightly form flesh, bone, muscle, nerve, and skin. Capricious appetites, weak digestion, torpid liver, and irregular bowels, are corrected by this potent medicine, which may be truly said to give a sane mind in a sound body. Holloway's Pills possess the remarkable property of cleansing without weakening, while purifying they are strengthening and adding to those enjoyments which health and vigour can alone bestow.

Markets.

CORN EXCHANGE, LONDON, Monday, Jan. 21.

We had only a small supply of English wheat for to-day's market, and most of the samples were in poor condition. The trade was inactive, and after the best parcels had been disposed of at the rates of Monday last, the remainder was left on hand. Arrivals of foreign wheat are liberal, and sales proceeded slowly at former quotations. Flour was without change in value. Peas and beans were each 1s. per qr. lower. Barley met a retail demand at former prices. Indian corn is steady. Of oats we have fair arrivals. The trade was steady, and Swedish sorts were 6d. other descriptions 8d. per qr. dearer since this day week. Oargers on the coast have been in good demand during the past week, and for wheat 6d. per qr. extra has been obtained.

CURRENT PRICES.

| | Per Qr. | | Per Qr. |
|--------------------|----------|---------------------|----------|
| WHEAT— | s. d. | PEAS— | s. d. |
| Essex and Kent, | | Grey | 32 to 33 |
| red, old | 46 to 49 | Maple | 33 39 |
| Ditto new | 38 45 | White | 34 37 |
| White, old | 47 52 | Boilers | 34 37 |
| „ new | 40 49 | Foreign, boilers .. | 35 36 |
| Foreign red | 40 41 | | |
| „ white | 43 44 | RYE | 31 32 |
| | | | |
| BARLEY— | | OATS— | |
| English malting .. | 28 32 | English feed | 18 20 |
| Chevalier | 35 42 | „ potato | 23 25 |
| Distilling | 32 25 | Scotch feed | — — |
| Foreign | 30 31 | „ potato | — — |
| | | Irish black | 16 17 |
| MALT— | | „ white | 16 18 |
| Pale | — — | Foreign feed | 16 18 |
| Chevalier | — — | | |
| Brown | 48 51 | | |
| | | | |
| BEANS— | | FLOUR— | |
| Ticks | 33 35 | Town made | 37 43 |
| Harrow | 36 38 | Country Marks .. | 33 35 |
| Small | — — | Norfolk & Suffolk | 28 29 |
| Egyptian | 33 35 | | |

BREAD.—LONDON, Saturday, Jan. 22.—The prices of wheaten bread in the metropolis are from 7d. to 7½d.; house-hold ditto, 5½d. to 6½d.

PROVISIONS, Monday, January 24.—The arrivals last week from Ireland were 734 firkins butter, and 2,215 bales bacon, and from foreign ports 23,923 packages butter, and 231 bales bacon. The change to cold weather has not yet caused any improved demand for Irish butter. Foreign sold steadily at about late rates. The sale for bacon last week was extremely limited, and prices generally declined 2s. to 3s. per cwt.

COVENT GARDEN, Saturday, January 22.—The meeting of Parliament and near approach of the London season will, we trust, bring a substantial improvement in business before long. Hothouse grapes and pines are both in somewhat better demand, and prices have advanced. The general supply of outdoor and foreign produce continues ample for all requirements. Oranges are excellent this season; there have been also a few pines from St. Michael's, but not such good specimens as we had two years ago. The potatoe trade continues heavy at former prices. In the Flower market, poinsettias (cut) may still be bought at 1s. each; scarlet polargoniums, 3s. to 4s., larger sorts, 6s.; primulas, 3s.; cinerarias, 6s. per dozen trusses; Azaleas, 4s. to 6s., and cyclamens, 1s. 6d. per dozen blooms; maidenhead fern, 1s. 6d. per dozen fronds. These prices will rule without much change for another fortnight.

METROPOLITAN CATTLE MARKET, Monday, Jan. 24.—The total imports of foreign stock into London last week amounted to 6,009 head. In the corresponding week in 1869 we received 2,939; in 1868, 1,373; in 1867, 6,921; and in 1866, 7,821 head. Since we last wrote the cattle trade has continued dull, and the tendency of prices has been downwards. The animals, however, came to hand in good condition, and are generally of good weight and form. The dead meat markets have been well supplied, and this has had a depressing influence upon the demand for live stock. At to-day's market there was a good show of beasts, including some fine foreign animals. The Spanish and French beasts were in very excellent condition, while the arrivals from Scotland were fully up to the average. Trade ruled far from active for all breeds, and the top price for best Scots and crosses was not above 5s. 4d. per 8lbs. Inferior animals sold on easier terms. From Norfolk, Essex, and Cambridgeshire we received about 1,600 Scots and crosses; from other parts of England, including Lincolnshire, 580 of various breeds; from Scotland, 220 Scots and crosses; and from Ireland, 600 oxen, cows, &c. There was about an average number of sheep in the pens, the condition of which was tolerably good. For all breeds the inquiry was dull, at the late reduction in the quotations. The best Down and half-bred changed hands at 5s. 6d. to 5s. 8d. per 8lbs. The calf trade was dull and inactive; but prices were unchanged. Pigs were unaltered in value.

Per 8lbs. to sink the Offal.

| | s. | d. | a. | d. | | s. | d. | a. | d. |
|--------------------|----|----|----|----|--------------------|----|----|----|----|
| Inf. coarse beasts | 2 | 0 | 3 | 10 | Prime Southdowns | 5 | 6 | 5 | 8 |
| Second quality | 4 | 0 | 4 | 6 | Lamb | 0 | 0 | 0 | 0 |
| Prime large oxen | 4 | 8 | 5 | 2 | Ege. coarse calves | 4 | 2 | 5 | 0 |
| Prime So. ts, &c. | 5 | 2 | 5 | 4 | Prime small | 5 | 4 | 6 | 0 |
| Coarse inf. sheep | 3 | 4 | 4 | 0 | Large hogs | 4 | 5 | 5 | 4 |
| Second quality | 4 | 2 | 5 | 4 | Newam. porkers | 5 | 6 | 6 | 0 |
| Pr. coarse woolled | 2 | 5 | 4 | | | | | | |

Quarter-old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, Jan. 24. The market has been fairly supplied with meat. With a moderate demand, prices have ruled as under. The import into London last week consisted of 524 packages 10 qrs. from Hamburg, 69 packages 7 carcasses from Harlingen, and 4 packages from Rotterdam.

Per 8lbs. by the carcass.

| | s. | d. | a. | d. | | s. | d. | a. | d. |
|-----------------|----|----|----|----|----------------|----|----|----|----|
| Inferior beef | 3 | 0 | 3 | 4 | Inf. mutton | 3 | 8 | 4 | 0 |
| Middling ditto | 3 | 8 | 4 | 0 | Middling ditto | 4 | 0 | 4 | 0 |
| Prime large do. | 4 | 4 | 4 | 8 | Prime ditto | 4 | 6 | 4 | 10 |
| Do. small do. | 4 | 8 | 4 | 10 | Veal | 4 | 10 | 5 | 2 |
| Large pork | 3 | 8 | 4 | 4 | Small pork | 4 | 8 | 5 | 8 |

BOROUGH HOP MARKET, Monday, January 24.—Our market continues strong, and although the transactions reported during the past week in new home growths are small, owing to the short supply on offer, there is a disposition on the part of buyers to view foreign samples with more favour, new and yearling Americans in particular of fine quality meeting with better inquiry at fully late rates. Imports for week ending Jan. 22—3,357 bales against 2,201 the previous week. The continental markets are all reported firm. New York letters to the 12th inst. report the market dull as usual at this period of the year; prices of fine qualities, now becoming scarce, are very firm. Mid and East Kent, 7l. 0s., 9l. 10s., to 12l. 0s.; Wealds, 6l. 0s., 7l. 5s., to 8l. 0s.; Sussex, 6l. 12s., 6l. 10s., to 7l. 0s.; Bavarians, 6l. 10s., 8l. 8s., to 10l. 10s.; French, 6l. 5s., 6l. 0s., to 7l. 0s.; Americans, 6l. 5s., 6l. 0s., to 6l. 10s.; Yearlings, 2l. 0s., 2l. 10s., to 4l. 4s.

SEED, Monday, Jan. 24.—English cloverseed comes out very slowly; fine qualities command high prices. There was a steady demand for the best description of foreign. White cloverseed remains very scarce and dear. The best English Trefoils were held for more money, and foreign samples were fully as high as previously. Canaryseed—English, as well as foreign—brought fully as much money. Foreign tares were in better request, and higher prices were generally made.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Jan. 17.—These markets are fairly supplied with potatoes. The demand has ruled heavy, at our quotations. The import into London last week consisted of 7,102 bags, 68 tons from Antwerp, 1,214 bags from Brussels, 25s sacks from Dunkirk, and 50 tons from Gravelines. English Shaws, 7s. to 8s. per ton; English Regents, 8s. to 10s. per ton; English rocks, 6s. to 7s. per ton; Scotch Regents, 7s. to 10s. per ton; French, 6s. to 7s. per ton.

WOOL, Monday, Jan. 24.—There has been a steady inquiry for English wool. Prices of fine lustrous have continued steady, but there has been a fair business passing in all descriptions. Colonial wool has changed hands to a fair extent on former terms.

OIL, Monday, Jan. 24.—For linseed oil the demand has been less active. Rape has continued firm, at full prices. Coconut has commanded a fair amount of attention. Olive and palm have sold slowly.

TALLOW, Monday, Jan. 24.—The market has been flat. Y.C. on the spot, 40s. per cwt. Town tallow, 44s. 9d. net cash.

LONDON, Monday, January 24—Market firm, at last day's rates. Caradoc 19s., Hettens, 19s. 6d., Hettens Russels 17s. 6d., Hartlepool (original) 19s. 6d., ditto 18s. 9d., Hough Hall 18s., Kelloe 18s. 3d., Lambtons 18s. 9d., Tunstall 17s. 6d., Thornley 18s. 3d., Harve's 15s., Throckley East Wyam 15s. Ships from arrived 60; left from last day 6. Ships at sea, 45.

Advertisements.

MONARCH INSURANCE COMPANY.

(LIMITED.)

FIRE AND MARINE, Non-Tariff.
ROYAL EXCHANGE AVENUE, LONDON,
AND
EXCHANGE BUILDINGS, LIVERPOOL.

MIDLAND RAILWAY.—OPENING of the NEW LINE BETWEEN SHEFFIELD and CHESTERFIELD.

The NEW and DIRECT LINE of RAILWAY between SHEFFIELD and CHESTERFIELD will be OPENED for TRAFFIC on TUESDAY, February 1st.

The Opening of this Railway places Sheffield upon the Main Line of the Midland Railway. The Through Trains between the North and South and North and West of England will run direct to and from the New Station, Sheffield, via the New Line.

A new and improved service of Express and Fast Trains will be established between Sheffield and London.

The Wicker Station will be closed for Passenger Traffic, and the business of the Company will be conducted at the New Midland Station, Sheffield.

A Station will also be opened at the point where the New Line crosses the Attercliffe road, to accommodate the neighbourhood of the Wicker and Attercliffe.

For particulars of Trains, see Time Tables for February issued by the Company.

JAMES ALLPORT, General Manager.

Derby, January 7th, 1870.

CLAYLANDS CHAPEL, CLAPHAM-ROAD.

The Rev. BALDWIN BROWN proposes to deliver a COURSE of FOUR LECTURES on some phases of the Intellectual, Social, Ecclesiastical, and Spiritual Progress of the last quarter of a century, on WEDNESDAYS, February 2, March 2, March 30, and April 27. To commence at half-past Seven o'clock.

Tickets and prospectuses may be obtained of the Chapel Keeper, Clayland's Chapel, or of Mr. Hands, Bookseller, Clapham.

The proceeds will be devoted to objects connected with the work of the congregation.

AT A MEETING of the COMMITTEE of the DEPUTIES of PROTESTANT DISSENTERS of the THREE DENOMINATIONS, PRESBYTERIAN, INDEPENDENT, and BAPTIST, in and within Twelve Miles of London, appointed to protect their civil rights, held on THURSDAY, the 20th day of January, 1870.

Present, JOHN GLOVER, Esq., in the Chair.

It was RESOLVED:—

1. "That this Committee desire to record their high admiration of the courage and independence displayed by the Nonconformist Electors of the Principality of Wales at the last General Election, and also to express deep sympathy with those of them who, by their steady adherence to the principles of religious liberty, have been called to suffer by eviction from their farms, and from other unjust attempts to intimidate them in the discharge of their public duties.

2. "That a grant of £21 be made in aid of the 'Welsh Eviction Fund.'"

C. SHEPHERD, Secretary.

78, Coleman-street, E.C.

CONTAGIOUS DISEASES ACT.

CHRISTIAN WOMEN are earnestly INVITED by some of their number who have carefully examined this subject, and who feel strongly that the contemplated legislation is fraught with the greatest evil to the community and degradation to their own sex, to set apart HALF-AN-HOUR, MONDAY, the 7th of February, for earnest and special PRAYER to ALMIGHTY GOD that He would direct the minds of our Legislators to such a course of action as would tend to the lessening, and not to the aggravation, of the dreadful evil and wickedness which so extensively prevail and which involve so many in ruin; and also to pray that He would graciously bless the various agencies employed to protect those who are in peril and to rescue those who have fallen.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."—1 John v. 14.

UNRIVALLED and COMBINED ENTERTAINMENTS for the CHRISTMAS HOLIDAY SEEKERS.

—Professor Pepper on A SHOCKING JAR.—The NEURO-CRYPT; or, Woman of Nerve: a beautifully modelled Automaton.—CHRISTMAS and its CUSTOMS: Mr. Wardrop's Musical and Pictorial Entertainment. Illustrations.—Jovial Old Father Christmas—The Yule Log—The Squire's Seat—The Christmas Carols.—The Maximilian Relics.—The MYSTERIES of UDOLPHO. The Ghost Illusion perfected. Three emanating from One. Ghosts innumerable!—The American Organ daily.—The ROYAL POLYTECHNIC change for One Shilling.

TO SMALL CAPITALISTS seeking safe investments.—FOR SALE, some £10 MORTGAGE DEBENTURES, secured on FRESHOLD PROPERTY, paying seven per cent. regularly every half-year, through a London Banker. Small lots will be sold at 2s each (£10 Debenture). Apply, between Twelve and Two, at Messrs. Abbott, Barton, and Co., 259, Strand, W.C.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD, HERTS.

CHAIRMAN.

EDWARD GRIMWADE, Esq., Mayor of Ipswich, J.P.

This School is intended to afford Nonconformists an opportunity of giving their sons, at a moderate cost, a first-class education.

The next term commences Thursday, Jan. 20, 1870.

For terms and particulars apply to the Rev. R. Allott, B.A., Head Master.

East of England School Company, Limited.

EDUCATION (Superior). — BELMONT HOUSE, RAMSGATE.

Classics, Modern Languages, and Advanced Mathematics. Comfortable home and careful religious training. Moderate terms. For prospectuses, apply to the Principal, at Dr. Orwin's, Haverstock Hill, N.W.

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ESTABLISHMENT for YOUNG LADIES, Conducted by MRS. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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This Establishment, on the West Coast, in one of the healthiest localities in England, combines the advantages of sea air and bathing, with superior intellectual and moral training and the comforts of home.

Referees:—Rev. Alex. Raleigh, D.D., London; Rev. James Speuse, D.D., London; Rev. Andrew Reed, B.A., St. Leonard's; John Crossley, Esq., J.P., Halifax; Henry Lee, Esq., J.P., Manchester.

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JAMES CROMPTON, Principal.

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The First Masters are in regular attendance for Latin, the Modern Languages, Music, Singing, Drawing, and Natural Science.

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Conducted by the Misses SMITH.

The DUTIES of this Establishment will be RESUMED 28th JANUARY. VACANCIES occur for TWO MINISTER'S DAUGHTERS, for whom special arrangements are made.

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The Rev. H. M. STALLYBRASS RECEIVES a limited number of GENTLEMEN'S SONS to PREPARE for the PUBLIC SCHOOLS, UNIVERSITIES, and COMMERCIAL PURSUITS.

Terms, from 70 to 100 guineas.

PUPILS REASSEMBLE JANUARY 17th.

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The Course of Instruction at this School agrees with the suggestions of the Royal Commission. Continued success at the Middle Class and College of Preceptors' Examinations, and at the Universities, has proved the soundness of the system.

There is a good Play-ground and Cricket-field.

Pupils under Ten years of age form a separate department.

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Terms, from 30 to 40 guineas per annum. For a prospectus, address,

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The Rev. H. J. CHANCELLOR RECEIVES a limited number of YOUNG GENTLEMEN to BOARD and EDUCATE.

The course of study embraces the subjects required for the Oxford and Cambridge Local Examinations.

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Music, Instrumental and Vocal—J. Blockley, Esq.

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Professor of Chemistry at St. Thomas's Hospital, London.

Arithmetic Mr. J. Hepworth.

The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

References to parents of pupils, and others, if required.

WEST of ENGLAND DISSENTERS' PROPRIETARY SCHOOL, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A.

The PUPILS are expected to REASSEMBLE on Friday February 4th.

Application for Prospectuses to be made to the Principal or to the Secretary, Rev. J. S. Underwood.

ST. LEONARDS-ON-SEA.

The DUTIES of Highbury House School will be RESUMED on the 24th inst.

Head Master—Mr. EDWARD MAXWELL DILLON, M.A.

This School comprises Upper, Preparatory, and Junior Departments, in which boys are carefully trained for Public Schools and Examinations, as well as for Commercial Life. Delicate and backward youths receive every care and attention.

For particulars, address, The Head Master, or Mrs. Duff, Highbury House, St. Leonards.

BERRYLAND HOUSE, SURBITON.—SCHOOL for YOUNG LADIES.

The MISSES MACKENNAL hope to RESUME SCHOOL WORK on MONDAY, 24th January. Prospectuses on application.

STROUD LADIES' COLLEGE, FEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD. Resident Foreign Governesses.

FIRST TERM, 1870, will commence JANUARY 27.

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SCHOOL FITTINGS.—Messrs. BANKS and CO.'S PATENT. Revised Illustrated Price Sheet of every article required in a well-furnished School sent for three stamps.

Parsonage Works, Albert-street, Manchester.

THE CAPPAGH MINING COMPANY, LIMITED.

Incorporated under the Companies' Acts, 1863 and 1867, by which the liability of the Members is limited to the amount of their Shares.

CAPITAL, £21,000, in 7,000 SHARES of £3 each.

10s. per Share payable on application, 10s. on Allotment, and 10s. Six Months after Allotment.

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SOLICITOR.

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AUDITORS.

Messrs. Addis, Harris, and Smith, 8, Old Jewry, London, E.C.

SECRETARY.

Mr. Robert W. Smith.

OFFICES.

15, Finsbury-place South, London.

PROSPECTUS.

This Company is formed for the purpose of purchasing the Lease and Machinery of the Cappagh Mines, and for working the same.

The property is very extensive, and is situated on a hill, in the parish of Bohull, in the south-west of the county of Cork, and is within half a mile of the sea, to which a tramway has been laid down for the shipment of the produce.

It is held under an Agreement for a Lease for twenty-one years, from November 1, 1869, at the low royalty of 1-16th, and also a dead rental of £200 per annum, which latter is expected will be covered by the rents of the cottages on the property, occupied by the miners.

Very large sums of money (exceeding £20,000) have been already expended in opening and sinking these mines to below the 54-fathom level, and ore to the value of over £20,000 has been sold from these mere trial workings, which are essential and most valuable for future extensive mining operations, saving thereby to the Company now resuming the works several years of time and the large outlay of capital already expended; so that, the mine having been left in a productive state, large and immediate returns can now be made at an inconsiderable expense.

The annexed reports will show that at this point the Lodes were increasing in value, and, as will be seen from the reports of the working miners, were worth six to seven tons of ore, or £60 to £70 per fathom; and they would have been worked to a greater depth but for the dearth, and consequent legal difficulties involving the estates of the late proprietor.

The present proprietors purchased the estate in the Encumbered Estates Court, and have agreed to grant a lease of the mines, which this Company, after considerable difficulty, acquires under peculiarly favourable circumstances, giving it the advantage of all the previous outlay.

The district is familiar to mineralogists as being exceedingly rich in mineral deposits, and it is well known that the quality of the ore raised from it is of a standard NEARLY DOUBLES the average of the Cornish ores. This may be tested by a reference to the Swansea Sales List.

This mine, being on the same veins as the Ballyounisk and other mines making large profits, may be fairly expected, when sunk to a similar depth, to produce equally satisfactory results; thus, it is stated that the Berehaven Mines have yielded copper ore of the value of £2,000,000 sterling, and in the space of four years nearly 30,000 tons of ore were sold, realising a profit of £18,000 per annum. Ballyounisk, Coobeen, and Cappagh Mines have produced copper ore of the value of upwards of £100,000, and the Knockmahon Mines are making large profits.

The Cappagh has had expended on it upwards of £20,000 to bring it into its present state, which is so favourable for the realisation of immediate profits, and according to Captain Thomas's report, there is no doubt that a cargo of ore may be sent to market within four months, and at subsequent regular intervals.

Special attention is drawn to the annexed reports of Captain Eddy (who was the manager of the mine under the late proprietor), and to the extracts from those of Messrs. Thomas, and others, as being the opinions of practical men having a personal knowledge of the mine. Captain Eddy states, without hesitation, that with a working capital of £25,000 he can make £1,000 profit the first year, £2,000 the second, and the third year £3,000, and from that time the mine would yield a profit of upwards of £5,000 per annum.

The agreement under which this Company acquires the Lease and Machinery is dated 21st January, 1870, and is made between David Stevens of the one part, and George Rogers, Esq., on behalf of the Cappagh Mining Company, Limited, of the other part, and for the consideration of £7,000 agrees to assign to the said Company the Lease of the Mine and Buildings, and also to sell the Plant, Machinery, &c., as per Schedule hereto annexed, the Plant, Buildings, and Machinery alone being valued at the present time by competent persons at the sum of £10,000. It includes Engines, Crushers, Tramway, and everything necessary for a large mine of this description, is most complete, and is sufficient to carry the mine 300 fathoms deep.

It is a fact well worth noticing, that this mine sold from between the 80 and 90 fathom levels £5,000 worth of copper ore, and the ore raised has hitherto, on an average, obtained the highest price at Swansea, and is improving in quality and quantity as the mine deepens.

From the reports referred to, and from the accompanying extracts, bearing testimony to the worth of the mine and the favourable terms on which it is acquired, the amount being less than the value of the machinery (if it had to be purchased), the Directors have great confidence in bringing the property before the public as a sound investment, and question whether so valuable a mine was ever acquired or offered on such terms.

No promotion-money will be paid to any person, and the preliminary expenses will be limited to necessary outlays, which will certainly not exceed £200.

Prospectuses and every information may be obtained at the Office of the Company, where the original Reports, the Contract, the Memorandum and Articles of Association, and the Book of Evidence which sets forth on oath the value of the property may be seen.

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10 to 20 PER CENT. ON OUTLAY

For Safe and Profitable Investments.

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The February Number now ready.

It contains all the Best-paying and Safest Stock and Share Investments.

CAPITALISTS, SHAREHOLDERS, TRUSTEES, Will find the above Circular a safe, valuable, and reliable guide.

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SUBSCRIPTION DAY, MONDAY NEXT.

THE LAND MORTGAGE BANK OF VICTORIA (AUSTRALIA) (Limited) is now prepared—

To transact TRUST and AGENCY BUSINESS in connection with the AUSTRALIAN COLONIES; also,

To receive Money on Debenture for a term of Three Years or upwards at 5 per Cent. Interest payable half-yearly in London.

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Enrolled in 1855, pursuant to Act of Parliament.

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INVESTING MEMBERS receive 5 per cent. Interest, and Share of Surplus Profits.

MONEY ADVANCED on MORTGAGE without premium for any term of years.

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Every information supplied as to the various Metropolitan improvements.

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JAMES SPENCE and CO.,

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Respectfully invite the attention of LADIES and the PUBLIC to their NEW STOCK of WINTER FASHIONS, comprising choice assortments of Rich Gros de Sues, 21. 2s. the Dress of 12 yards; double-width Black Silks (40 inches wide), 11. 10s. the Dress; a large variety of the fashionable Plain Tartans in every new material, from 12s. 6d. the Dress, patterns post free; French Repps, all wool, 18s. 9d. the Dress; French Silk Repps, 28s. 9d.—the best quality, 35s. 6d. the Dress; real Waterproof Travelling Mantles, in all the new Tweeds and Tartans, from 10s. 9d.

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Special attention is invited to the following:—Good quality Canadian Sables, set, Muff, Collarette, and Cuffs, 8s. 11d.; Kolmaky, do., 21s. 6d.; real Sables, set, 3 guineas; good quality Ermine or Grebe Muffs, 12s. 9d.; do. Collars, 7s. 11d. and 10s. 6d.

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Celebrated for perfection of fit, finish, strength, and durability.

Gentlemen's, 4s. 8d.; Ladies', delicately perfumed, 4s. 6d.

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The colours are:—Magenta, Mauve, Violet, Scarlet, Blue, Green, Brown, Pink, Purple, Canary, Cerise, Orange, Lavender, Slate, and Crimson.

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Most Chemists now sell "JUDSON'S DYES."

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are held in high estimation, curing pains in the limbs, bones, and joints, inducing gentle perspiration, and preventing fever. Numerous testimonials of its value can be obtained of Barclay and Sons, 95, Farringdon-street. May be had of all respectable Druggists and Dealers in Patent Medicines, in bottles, at 1s. 1 1/2d. and 2s. 9d. each.

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EMBRICATION is recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without the use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London.

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The especial excellence, delicious flavour, and invigorating qualities, of this new preparation, are due to the use of Caracas and other choice Cocos.

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"As an agreeable invigorator, refresher, and nourisher, it could not be too highly recommended to the general community."—Civil Service Gazette.

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RANGES, with Close or Open Fire, Roast in Front, and are unsurpassed for economy, cleanliness, general convenience, heating baths, and the prevention of smoky chimneys. Prize Medals—London, Dublin, and Paris.

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